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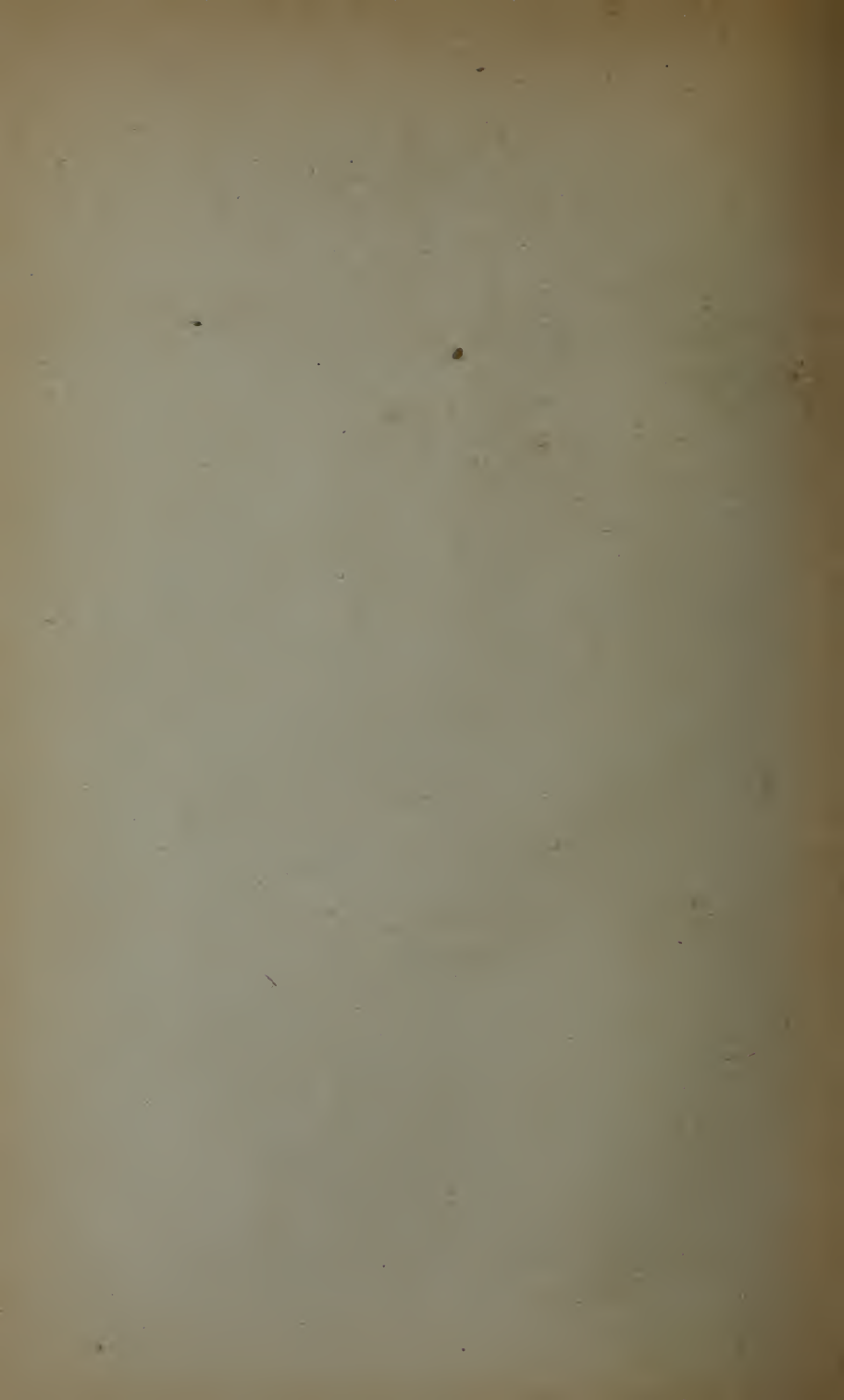
# MURRAY'S EYE-OPENER

AN ATTEMPT AT A LOGICAL, LEGAL,  
HISTORICAL AND ETHICAL ANALYSIS OF THE  
CHRISTIAN SUPERSTITION.

BY  
NORMAN MURRAY.



NORMAN MURRAY, 246 ST JAMES STREET, MONTREAL, CANADA.



## MURRAY'S EYE-OPENER.

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The great difficulty in handling this complex problem is the different points of view from which the extreme opponents and defenders of Christianity take up the question.

Many on both sides take up the question as if it involved the whole question of Religion. The fact of the matter is that Christianity is only a Religion and a very indefinite Religion at that. The central point in Christianity is, of course, the person, character and teachings of Jesus Christ. Some people take up the question, "Was there ever such a person as Jesus Christ?" I shall attempt to prove that there never was such a person as the Christ of the Church—The only begotten Son of God Who became man and was sacrificed as an atonement for the transgression of the law of God by the human race. That there was a certain person and that his name was Jesus and that he was put to death may be granted for the following reasons: (1) That a society calling itself Christian existed shortly after the accepted date of the execution of Jesus may be granted from the fact that early Roman historians referred to the society called Christians and the accusations brought against them. (2) The execution of a person, again is a fact much more capable of proof by ordinary legal methods than the character, teachings and motives of that person.

That we have no definite information about the character, teachings or motives of Jesus may be proved as follows:— (1) The four Gospels contradict each other in many places. (2) The Apocriphal New Testament which was just as authoritative in the early Church as the accepted New Testament, would increase the number of contradictions. (3) From references in the writings of the early fathers of the Church to many other Gospels and Epistles now lost, we may reasonably come to the conclusion that if we had them in addition to the accepted Gospels and the Apocriphal New Testament the contradictions would be still more numerous.

Now, to test this matter the same as any other debatable question, let us start with the following "axiom":—When two or more contradictory accounts of the same events are given it is possible for all them to be wrong but it is impossible for all them to be correct. We have two genealogies of Jesus in Matthew and Luke entirely different, both as to the number of ancestors between Jesus and David as well as an entirely different list of names in each. Now, it is absolutely impossible for both of these to be correct, so it is quite possible that both are wrong in whole or in part. Besides, if Jesus had no earthly father he had no ancestors at all. It is quite evident, therefore, that both the writers who gave an ancestry to Jesus were not supporting the theory of the mysterious supernatural conception. The four Gospels give four entirely different versions of the accusation said to have been written by Pilate above Jesus on the cross. Authors who were capable of making such mistakes in plain matters of fact are naturally even more unreliable when they relate discourses. In any case, if anything is at all clear about the teachings and character of Jesus it is that he was hostile to the priests and rich of his day, therefore he did not belong in any sense whatever and does not belong now to the wealthy so-called Christian organizations that have used his name for so many ages for monetary and political purposes.

The chief use the Church has made of Jesus was by the atonement theory. Now, there is no theory more repulsive to any person with any sense of moral justice than the theory of punishing one person for the guilt of another. While man may be influenced by love and fear no country has ever applied the method of punishing the innocent for the guilty in ordinary human laws. This is a case where Religion has no analogy to reason and common sense.

Let us next take up the question of miracles. Thaumaturgy is evidence against instead of being in favor of Christianity. Ethics do not need thaumaturgy to illustrate the value of moral teachings. As has been well pointed out by Hume and Paine we have no experience of such violation of the laws of nature taking place as is recorded in the Bible but we have

any amount of experience of human falsehood, credulity and delusion, therefore it is much more reasonable to attribute these so-called miracle to fraud and delusion than to accept them as facts.

Some of Hume's critics tried to make the point that the Maker of laws could change the laws to suit the occasion which would, in fact, make what we call miracles after all conform to laws. John Stuart Mills answered that those who tried to make that point must show cause why the ordinary laws of nature should be abrogated, but they have so far failed to do so.

From Jesus, let us go back to the Hebrew people. To say the least, it is very strange that the Supreme Ruler of the earth should take His specially chosen people out of a plentiful and fruitful country like Egypt to die from hunger and thirst in the wilderness. Furthermore, as Thomas Paine has well said, "Even if Moses did get a revelation it was only a revelation to himself and only hearsay to all the rest of the world. In any case it does not claim to be for any other people, but the Hebrews. It is not claimed for Moses that he wished to give a message from God to reform or to give laws to any other people than the children of Israel.

Our knowledge of races and climates now teaches us that the dietary and social laws of the ancient Hebrews and other races still living in Syria and surrounding countries are not by any means the kind of laws best suited for Northern peoples of other races and other times.

When Orthodox people are cornered at every other point they fall back on the beauty of monotheism and that we owe this beautiful theory to the Jews. The fact of the matter is that polytheism is much more suitable to a free people than monotheism. With the monotheistic idea, people are apt to quarrel about the nature of their God, and as the one knows just much or as little about the nature of any being, great or small, outside of the range of human knowledge as the other, it is much more sensible for people to accept different names for their different ideas about some being greater than themselves



than first to agree that there is only one God and then to start to quarrel about the nature of that God.

Now this brings us to the disturbing question of atheism. All orthodox people say they base their belief in God on the Bible. Now the strange thing about this is that the Bible does not give any scientific or philosophical reasons for believing in God or gods, like Cicero, Voltaire and Thomas Paine. The Bible is addressed to a people who had already a belief in God or gods.

I have read a lot of twaddle by people who call themselves atheists, and still emphatically deny that they ever said that there was no God. Now, the fact of the matter is that language being mostly arbitrary sounds to express certain ideas, always mean what the public understand by it, and no amount of explanation on the part of these people will make the public change the meaning they attach to the word. Ingersoll said that an honest God was the noblest work of man. My personal conclusion is that the Bible conception of God is the worst type in all human experience. The watch and the design argument is at least worth discussing, but the Hebrew God ought to be given his passport outside of the borders of modern civilization as soon as possible.

It is hard to say anything on the subject better than Spencer's "Unknowable."

Just one word in parting to the atheistic crank. If you convince your public that there is no God, there is no more use for books on the subject, which means an end to the most interesting of all fiction to a large portion of humanity—the God fiction.

Now, let us touch on the Bible as a book of ethics. How can you teach the rising generation to be moral by immoral examples? How can you talk about the All-Wise loving God who created man innocent and perfect and then left him at the mercy of two evil disposed beings like the orthodox devil and a talking snake? How do you expect to extract morals out of the lives of Lot, Jacob, Moses, Joshua and David? O! the ten commandments and the Psalms, I hear the horrified

orthodox say. The same man that is supposed to have given the Commandment, Thou shalt not kill! was a murderer himself and also ordered a wholesale slaughter.

The clergy tell those who don't know any better that modern civilization is based on the Bible. I ask them, and wait for an answer, "How is it that heathen Greece and Rome legalized monogamy, while Hebrew theocracy legalized Polygamy, and how was it that the old Germanic tribes, as we learn from Caesar and Tacitus, practised chastity to a degree unknown among ancient Hebrews and modern Christians in the same countries under Christian teaching?"

O Priests! Priests! if there is a day of judgment after death you have much to answer for. How are we ever to forget this demoralizing superstition? (1st) by adopting Euclid's system of "Reductio ad absurdum," and then try to forget it, and to teach the rising generation some more moral fables—Aesop's, for example—than this demoralizing literature called the Bible. Let us forget Jesus if we can. He did not accomplish anything. Let us rather study the life of Voltaire, who helped to free his country from superstition, also the life and writings of Thomas Paine and Robert G. Ingersoll. If Jesus said that people ought to hate father, mother, brother and sister, wife and children to become his disciples, it says very little for the common sense of the first apostles; if He did not say so, He ought to instruct His modern disciples, if He is still in communication with them, to cease libelling Him. We do not know whether He said so or not, let us be more charitable to His memory than His professed disciples, and put that expression down as an interpolation by some scheming priest, who was desirous of increasing his own authority over an ignorant public. There are some excellent maxims attributed to Jesus, and we have no record that He gathered up riches from deluded mortals who are promised rewards in another world like modern priestcraft. If they had anything to say about man's place in any world beyond the grave, they would do exactly as they do in this one—keep the best places for themselves, and let the unfortunate victims shift for themselves.

## WHAT DO YOU GIVE US?

What do you offer instead of what you are taking away from us? we are often asked. The fact of the matter is, no rationalist is trying to take anything away from you. He is not advocating the making of any laws to prevent you from praying to or worshipping Jesus. You are the parties who are taking something from others. You are not satisfied with liberty to rest on the Sabath and worship Jesus; you also make laws to curtail the liberties of other people who do not wish to worship Jesus. You directly and indirectly make others pay for a show in which they do not wish to take part. Therefore the rationalist is justified in giving his reasons for not joining in your worship or paying for those who conduct the performance. While you profess to love your enemies, you do all the injury you can directly and indirectly to those who do not believe in the efficacy of your performance.

Why should any one quarrel with his neighbor for a difference of opinion about what did or did not take place two thousand years ago, three or four thousand miles away? Your Religion is full of contradictions. You ought to know that a man cannot be made to believe anything by tyranny and coercion. You make a man a hypocrite by frightening him to give a verbal consent to what you tell him to save trouble, but you ought to know that that is not the proper way to convince one of the truth of your religion. Besides, if God loves mankind and if He wants them to love and worship Him, can't He teach them so, the same as He makes the sun to shine and the rain to fall without your assistance. Can't He give us a revelation now to suit the occasion without forcing us by pains and penalties to believe in things that you know no more about than we do. In fact, you don't know anything about the matter at all—you only think you do. They were impressed on your mind in early youth by interested parties, the same as a writing is made on a piece of paper or on a slate, and you had no choice in the matter. (Locke.)

All well informed people know now that man lived on the earth more than six thousand years, that there is no reason



whatever to believe that the world was created in six days of twenty-four hours each, that there was no universal deluge, that the sun does not move around the earth, and that the laws of nature were not interfered with to please Joshua or any one else, that it is absolutely ridiculous to talk about a man living three days in the belly of a fish in the sea. What is the object in teaching innocent children these foolish yarns as facts? What kind of conception have you got of an omnipotent being, all wise, powerful and good, who can be influenced by your foolish flattery? If He is influenced by praise, He is not unchangeable as the Catechism says He is. Then you want to know what you can get in place of all this nonsense? Let me tell you. If you really want to know something about people worth knowing something about in the olden times in Europe and Asia, read Herodotus. His history is a great deal more amusing, interesting and instructive than the miscellaneous collection of pamphlets called the Bible; read Plato, the biographer of the good and noble Socrates—read Tacitus, there you will find more about your own ancestors, if you are of European origin, than you will find in the Bible—read Caesar, Cicero, Plutarch's Lives of Illustrious men—Homer and Virgil, Juvenal, and a whole host of others, that are now all translated into all modern languages. These were the people that speculated about such interesting themes as life beyond the grave and immortality of the soul. The early Christians copied their ideas about these matters from such authors as we have referred to. They certainly did not find such ideas as they have been preaching in either Moses or the Hebrew Prophets. Moses and the Hebrew Prophets were too materialistic to speculate about these things. What can an insignificant mortal like ourselves do for you or me after we shuffle off this mortal coil? Nothing. It is pure bluff and a confidence game and is corrupting the human race. Take a glance at the history of Christianity, the murder of Hypathia, the early wars of the Athanasians and Arians about the foolish doctrine of the Trinity in the time of the monster Constantine, who first amalgamated Paganism and Christianity, thereby corrupting both of them. Read the history of the Popes, the bloody Inquisition, the war between

false Theology and Science, the martyrdom of Bruno and Savonarola, the wars of extermination between Catholics and Protestants, the long civil war still going on between the established Church, Catholics and Dissenters in the British Isles; What is responsible for the everlasting trouble in unfortunate Ireland? Christian superstition. Now let me give you a few choice texts out of your Holy Bible Compare them with Aristotle's beautiful ethics—"the greatest good is happiness and the means to that end an active, virtuous life."

Truth is struck out in the clash between two conflicting opinions.

Come out in the open, and fight fair.

Rationalists don't want to injure you—they fight in open daylight, while a great part of your work is done by contemptible scheming in the dark.

If anyone asks you what about the supposed miraculous conception and resurrection of Jesus, I may say that these points are included and disposed of under miracles. It is pure mythology—not ethics, and not worthy of serious consideration. The most serious matter about Bible teachings in any case, is the evil influence Old Testament stories always have, on those who read them—like dime novels and penny dreadfuls. In what way, please tell me, will the study of the history of the ancient Hebrew people solve our modern social and economic problems? The Hebrew, since we first heard of him, has been a disturbing element in every country that has ever been inflicted with his unwelcome presence in any large numbers. Yet our missionaries are now disturbing the Chinese who have succeeded to manage their own affairs for countless ages much better than the Hebrews ever succeeded in doing.

### CHOICE BIBLE TEXTS.

It is to be noted that, according to the etiquette of modern so-called civilized society, several notable Bible texts are not fit to be printed for general circulation, except by the Bible Society. How long society will put up with this kind of humbuggery, it is hard to say. If I had the means at my disposal I would certainly make a test case against the Bible

Society for circulating obscene literature. Here follows some interesting Bible texts—look them up in your Bibles. For the reasons given above only references to some of them are given.

### NOTABLE CONTRADICTIONS.

Sixth Commandment—"Thou shalt not kill." — Ex. 20, v. 13.

Wholesale slaughter of both Hebrews and heathen commanded.—Ex. 32, v. 27. Num. 31, v. 14 to 18

A good poser for a hard shell orthodox—1 Chron. 21, v. 1, and 2 Sam. 24, v. 1.

In one case God causes the mischief and in the other Satan does it. This is one of those cases where the Prophets were not sure whether it was the voice of the father or the voice of the goblin that was speaking.

The character of the man after God's own heart is illustrated in the following passages: 2Sam. 12, v. 13; 1 Chron. 20, v. 3; 1 Sam. 27, v. 8 and 9; and 1 Sam. 25, v. 13; 1 Sam. 18, v. 27; also 2 Sam. ch. 8, v. 2 to 4. As we are told in Kings 15, v. 5, that David did that which was right in the sight of the Lord, save in the matter of Uriah, we may presume that all the other bad deeds were pleasing to the Lord. Why the Lord should take such special notice of the affair of Uriah more than other equally abominable transactions, it is hard to say. The key to the whole business may be found in the following two instances as recorded in Joshua 6, v. 17 and 21 and Joshua 7, v. 10-26. It was a holy act to destroy everything that had a breath in Jericho except Rabah the harlot, but because Achan put aside a lump of gold which the priests claimed as their portion he and his family is made a bonfire of.

Gen. 30, v. 15 and 16.—And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said therefore he shall lie with thee to-night for thy son's mandrakes.

And Jacob came out of the field in the evening, and Leah went out to meet him and said, Thou must come in unto me for surely I have hired thee with my son's mandrakes. And he lay with her that night.

Gen. 19, v. 31 to 36—The story of Lot cohabiting with his own daughters.

Hosea, chap. 1, v. 2 and 3; chap. 3, v. 2.—And the Lord said unto Hosea, Go take unto thee a wife of whoredoms; so he went and took Gomer the daughter of Diblaim. Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, so I bought her to me for fifteen pieces of silver, and for an Homar of barley and an half homar of barley.

### INTERESTING BIBLE TEXTS.

Gen. 38, v. 9. Leviticus 18, v. 7. Deut. 23, v. 1. II Kings 18, v. 27. Isaiah 36, v. 12. Hosea chap. 1, v. 2, chap. 3, v. 2. Ezekiel 4, v. 11 and 12.

Man put to death by Moses' command for gathering a few sticks to make a fire, on the Sabbath Day.—Numbers 15, v. 32-37.

War with Midian and slaughter of men, women and children.—Numbers 31, v. 7-18.

Two different genealogies of Jesus.—Matt. 1 and Luke 3.

Four different versions of the inscription placed above Christ's head at the crucifixion.—Matt. 27, v. 37. Mark 15, v. 26. Luke 23, v. 38. John 19, v. 19.

A very spiritual song.—Song of Solomon, chapter 7, v. 1, 2 and 3.

N.B.—Other select verses will be given with later issues.

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*Note.—I have deleted Nos. 1, 4, 25, 12 and 14 Extra Series, as containing theories inconsistent with rationalism, but I am willing to supply them to those who want them.—N. M.*

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“But Bibliolatry not only paralyzes the moral sense, it also corrupts the intellect and introduces a crooked logic by setting men to the duty of extracting absolute harmony out of discordant material.”—Newman's Phases of Faith, page 101.







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HISTORICAL AND ETHICAL  
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BY  
NORMAN MURRAY.



NORMAN MURRAY, 246 ST JAMES STREET, MONTREAL, CANADA.



He is not his brother's keeper, but he got a pile of his brother's money and is on his way to a quiet corner on Drummond Street, where his poorer brothers are not likely to follow. (See page 30).



# MURRAY'S EYE-OPENER.

## Part 2.

### JESUS AND THE ROMANS.

A Thesis on the Hypothesis that Jesus was in league with the Roman Government; that his mission was to undermine the power of the Jewish priests over the Jewish people; that He was not actually put to death at all, but went through the form of a trial, and that he was finally spirited away to parts unknown when his mission failed.

Of all the theories that have been propounded about Jesus, his supposed mysterious birth, his teachings, motives and mysterious disappearance, the most plausible to me after a life study of 56 years, is that he was a secret agent of the Roman Government. The strongest argument in favor of this theory, is that it explains many difficulties that have never been explained by any other theory that I know of.

Celsus, the most noted of the early philosophical opponents of Christianity in the 3rd century, states that Jesus was the son of a Roman officer, stationed in Judea. Neither the Jewish rabble nor the priests and scribes have ever been able to fathom the motives of Jesus during his short campaign of three years and a half. That he was taken to some foreign country shortly after his birth is recorded in the Gospels. Probably he was taken to Alexandria to be educated. The Jews have been the greatest problem that any country, that they ever had any connection with, had to deal with. Of all the tribes ancient and modern that we have ever heard of, they have always been and are still the most superstitious, bigoted and intolerant. Like the evil influences of the fabled Upas Tree wherever they have been, under whatever name—Mosaic, Jews or Christians they always had the conceit that they were a specially chosen people. They were the only chosen people, their God Jehovah was the only true God, and they were the only people that ever got a genuine

divine revelation—all the others were false of course. They have always been slaves to superstition and during all their career, with the exception of about 200 years, if we may believe their own record, they have been dependant on some other country. The only conscience they ever had, as a people, was a ceremonial conscience. They were always very particular about the ceremonies of their baneful religion, but the Gentiles never had any rights which they were bound to respect, except when they were obliged to. The time given for the birth of Jesus was the brightest era of the Roman Empire. The Jews were the most complex problem they had to deal with. Other people could live peaceably with the conquerors when they were conquered, but the Jews could not. Wherever there were Roman armies, there were, of course, Roman rites and ceremonies. Other people could stand this without any conscientious difficulties, as long as they were allowed to practice their own religion, which the Romans, as wise Rulers, of course, never interfered with. To practice any other religion but Judaism in Jerusalem could not of course be tolerated by the Jewish priests and a standing army was always necessary to keep them in order. Like every other religion, of course, there had many additions been made from time to time to the ceremonies of the Jewish religion; various new schemes of raising a revenue were of course devised by the Jewish priests from time to time and though the ceremonial law was supposed to have been completed a long time before, the vast majority of the population had only a very vague idea of what was written in their own books. It was very natural for the Romans to try some method of undermining the authority of the Jewish priests. The books of that time being all written by hand there was no possible guarantee that any two copies of the law would be absolutely alike. Even under a modern system of writing in Roman characters a good scribe could not write out more than about two sets of the Hebrew scriptures in a year and do it right. It would be very easy therefore for a man trained in philosophy, logic and history as Jesus evidently had been, with a good knowledge of the various editions of the Hebrew scriptures to confound the priests and the scribes by the Socratic method of asking questions. Jesus himself did not like to answer the questions of strangers off hand. When he did answer, it was in such a way that the

hecklers generally got the worst of it. The Roman Government felt quite easy about the rural agitation conducted by Jesus; all the harm caused by his agitation was therefore felt by the priests.

Jesus, like Moses, Mahomet and others in all ages who had a card up their sleeve that they did not wish the ignorant crowd to know anything about, often retired to lonesome places very likely for private consultation with the representatives of the Roman Government. On one such occasion we are told he met two mysterious characters, which the only two of the disciples that ever saw the strangers were told were Moses and Elias. At the time of the capture of Jesus in a lonely place Jesus had previously given his disciples a hint of what was to take place, and some of them had provided themselves with weapons of defence, but they did not use them. Very little resistance would probably have sent the servants of the high priest sent to capture Jesus back without accomplishing anything. Probably Jesus and the Roman Government had come to the conclusion that all that could be done at the time to set the common people against the priests had already been done, and that the time had come to test the result. The result was that as far as Jerusalem was concerned, the conservative party—the party of the priests—were still in a vast majority. When the matter was put to the test by appealing to the people whether they would prefer Jesus or Barabbas, the highway robber, released, the crowd by a vast majority preferred the release of Barabbas, a thief and a murderer; and when they were asked "What was their wish about Jesus," they shouted Crucify Him, Crucify Him.

Pilate played his part of the game well, and so did Judas and Jesus, but it was absolutely useless to try to wean the Jews away from the baneful power of the priests. The mock trial was accordingly gone through with. Jesus was apparently crucified and gave up the ghost but it is quite evident from the details of the story that there was a fluke somewhere. The legs of the other two that were crucified with Jesus were broken, while the legs of Jesus were not. While the prosecution was initiated by the Jewish priests, the Romans only had the final say in the matter. In the matter of life

and death the Roman soldiers saw to it that the instructions of their Governor were carried out. According to the story as recorded in the Gospels, Jesus was executed on Friday evening. The strongest point of controversy between Jesus and the priests had been about the observance of the Sabbath. Nothing can be done in the way of freeing the masses from the power of the priests as long as the people continue to devote a certain day sacred to sloth, as Juvenal, the famous Roman Satirist, accuses the Jews of doing. It is quite evident if the story as told in the Gospel is relied on, that the disciples and relatives of Jesus did not go near the tomb at all during the Sabbath day. The Roman soldiers could stay at home that day, or they could carry out any arrangements that they had previously concocted to get Jesus away at once and for all from the Jewish people. Jesus had not succeeded in weakening the hold of the Sabbath superstitions on the Jewish people. If they had watched all the time, they could possibly have got more definite information about what had become of their Lord and Master, as the few disciples called Him. The Sabbath superstition, however, had then a stronger hold on even the disciples and friends of Jesus, than their anxiety to know what had become of Him. After waiting a day and a half, however, before going to pay their respects to Jesus, he was not to be found—they never saw him any more, and it served them right. They should have gone to see early next morning whether Jesus was really dead or alive. He had probably by this time been on his way to Rome in a closed carriage. The Romans kept their secret well. It is easy for Gentiles to keep secrets from Jews and for Jews to keep secrets from Gentiles; as the Jew would not eat with the Gentiles when he could get any Jew to eat with, and in Jerusalem, of course, that was an easy matter.

It will likely be objected that it would be contrary to the sublime character of Jesus, to work such a stupendous deception. The fact of the matter is, that the experiment could only have been carried on by a man possessed by the strongest possible philanthropic motives. What higher motives can a man have, than to try to save his countrymen from the baneful influences of a deep rooted superstition. If any reliance is to be placed on the Gospel stories, he tried to win the people away from Moses and his crafty priests to an entirely new philoso-

phy, at least so far as the Jews were concerned. The priests were troubled by the Roman yoke, not because the people paid taxes to the Roman Government, but because the Roman Government in their midst prevented them from putting to death, according to their law, any one who violated the Mosaic law. This is the secret of the everlasting hankering of the Jews, as exhibited in the recent Zionist movement, for a state of their own where they can enforce the Mosaic laws by means of the death penalty for non-conformity. Through the whole story of Jesus in the Gospels, there is nothing to be found that shows any hostility on his part to the Roman Government. When he is asked his opinion about paying tribute to Caesar, he makes the astounding statement that all the coins bearing Caesar's likeness belong to Caesar. This theory would not leave much money for the priests. That he felt deeply for the Jews, may be gathered from the fact that he is said to have wept bitterly one day when looking at Jerusalem and told the people that the day would come when not a stone would be left on another. That the Jews should have been dragooned to a superstitious reverence and observance of the Mosaic laws is not so strange as that so many people to-day seem to have so much reverence for a literature and folk lore belonging to another race and age which is of no practical value whatsoever, either as history, science or ethics.

Let us leave the Jews serenely alone to their own devices, as long as they do not meddle with us. We cannot solve their problem. Persecution certainly does not tend to human brotherhood. The Jews will never get what they are praying for—supremacy over the rest of the human race. The human race fortunately is too large a quantity to bring under any one system of government or religion. This baneful Semitic folk-lore, whether called Judaism, Christianity or Mohammedanism, will die a natural death some day, but it will not come in our time. There is not much use discussing what use it may have been in the past. The question for us to settle is "What use is it now?" The question for us to always be with us. We cannot alter the past and coming generations will make laws for themselves. Let us get freedom from the rule of the dead. Above all let us get rid of Semitic superstition. Let us do our duty in our own day. Let good and wise men put their heads together and compose a new book of Ethics and "moral stories." The old Testament stories are not edifying to



us. The family life of the old Hebrew or modern Turks is not the ideal life for northern people. There will be no real happiness in northern countries, peopled by Teutonic or Celtic peoples, where polygamy exists. No good woman of our race will share her husband's love with another woman, and no decent man will expect her to. The woman has as much right to demand faithfulness in this respect from man, as the man has from the woman. Free love is only another name for prostitution. Divorce is unjust to the children to whom the justice due by their parents is more important than granting quarrelsome men and women legal sanction to make new choices. Let them look well in advance—there is no law to prevent those who wish to separate peaceably from doing so if they wish. But divorce legally and re-marriage legally while either of the parents still live, is only creating trouble for society. Good men and good women are expected to put up with some inconvenience for each others sake.

Of course it is impossible at this distance of time to speak definitely about Jesus and his motives, but the teachings attributed to him now have not the remotest connection in the world with modern Christianity.

When I was a boy the theory taught in church and school was that Jesus renounced heavenly glory and became a poor man to be able to sympathize and show an example to mankind. The natural inference from this theory would be, that his professed followers would do likewise. Then the Pope and the Archbishop of Canterbury would have to renounce their grandeur to be like their Lord and Master. The only one in modern times who made any attempt to follow that example was Tolstoy—but no others have so far followed his example.

Then as to turning their cheek and loving their enemies, the testimony of history has been that the professed followers of Jesus have been the most relentless tyrants in the world's history. In any case whether my theory is correct or not, one thing quite certain is that Jesus failed to get the Jews to follow him in any large number, those of them who did follow him had comparatively little influence over the Jewish people. He did not fill the bill, as the Messiah they were looking for. They were looking for a Napoleon to conquer the Romans and make them a great nation. This has always been their ambition in which they have never suc-

ceeded, and for my part I don't see any likelihood of their ever succeeding. It would not be a good thing for the world to give them any more power or influence than they have now. The sum total of their influence on humanity has been like a frost on the early crops.

Now if there is one fact clearer than another in history it is that no nation can be truly great which tries to force uniformity of religion on all the people. Only a small portion of mankind ever did or is ever likely think alike. No nation becomes great that commences to lay down the rule of religious conformities. This delusion as pointed out so ably by the famous Volney, has been the cause of the downfall of most of the great empires of antiquity. The empires that were most successful were such only under a system of polytheism where every one was allowed to worship any God he choose, or no God at all. Of all the people of this world of which we have any record, the Jews have always been and are still the most stupid and fanatical. No people has ever so tenaciously continued to worship the creation of their own imagination which they call Jehovah. If the Supreme Ruler of the universe had chosen them as they claim, surely it is the simplest of all logical reasoning that he could have fulfilled his promise to make them a great nation. A great nation they never have been, and a great nation, it is safe to prophesy, they never shall be. They are now about one-half per cent. of the human race, scattered all over the face of the globe, still they will not assimilate with other races. The greatest wonder in connection with this delusion, however, is that the great nations of Europe and America still accept the collection of discordant pamphlets called the Bible as the greatest book in the world. The fight for the total regulation of this book with other myths of the ancient world is only commencing. It is the duty of all noble minded men who love their kind to work for the abolition of this extraordinary delusion from the world of thought. The history of this book is the history of the greatest delusion that ever afflicted the human race.

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### ONLY, BUT THERE ARE OTHERS.

The root evil of Judaism and Christianity may be expressed in one word of four letters—Only. The distinguishing feature of Judaism and Christianity has always

been and still continues to be the baneful delusion that they only worship the only true God, and that their Bible was the only revealed word of God, the only revelation from God to mankind, the only rule of faith and conduct, the only star in the firmament. The best thing in the Koran is the repudiation of this word only. Mahomet did not claim to be the only prophet of God, nor his revelations to be the only revelation from God he acknowledged that there were others.

Just fancy the look of contempt and disdain that Socrates, Aristotle, Cicero, Marcus Aurelius and the great and good Julian whom the Christians called an apostate, at a bigoted ignorant Hebrew, or an equally bigoted and ignorant Christian presuming to tell men so much superior to themselves in wisdom and virtue that they were the only ones that had the true religion. The same profound presumption is propagated by modern Christian missionaries in the faces of the sages of China, Japan, India and Egypt. The ignorant Salvation Army spouter puts on the same lofty air among modern scientists and philosophers.

There can never be peace in the world till these ignorant fanatics are taught their proper place. Of course this cannot be done by persecuting them. Coercion will never cure lunatics or fanatics. Let them have their play, but they must not rule over others, but we must have the right to laugh at them, which is the right that I for one intend to exercise on all proper occasions.

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### THE RELIGION FOR OUR DAY.

A great deal has been written about the religions of the past, and some who might be more profitably employed discuss learnedly "The Religion of the Future." It is much more important, however, to outline a good working religion for the present than to waste too much time about the past or in prophesying about the future. The present is enough for us. Our forefathers have left all the so-called civilized nations of the world heavily in debt. The interest that all the countries of Europe and America have to pay on the national debts are enormous. The cast iron confessions of faith they have made for themselves, and their children should be cast into the

scrap iron heaps. On account of their intense ignorance they were easily hypnotized by scheming parasites who would much rather pray (which generally means preying) than work. Though they knew much less than we about how to produce the most goods with the least labor, they seemed to have much more leisure than we have, because their wants were fewer and they lived a much simpler life. We can learn much from their experiences, provided we study them carefully and make ourselves the judges. One great mistake that our ancestors in particular made, was to accept the history of the Jews at their own valuation. The Pagan historians of Rome were much wiser in this respect than our immediate ancestors. The contemporaries of the Jews or Israelites of three thousand years ago knew as much about them as we know of the Jews of the present day. We have been for a long time saddling the wrong horse. We have swallowed quite innocently the abuse of the Egyptians, Canaanites, Philistines, Babylonians, etc., etc., contained in Hebrew folk-lore. A careful critical analysis of that folk lore itself will easily demonstrate that the heathens were always by far the more superior people—Goldwin Smith, Huxley and Arnold all to the contrary notwithstanding. My particular objection to the Bible is, not so much on account of the miracles or the dogmatic theology contained in it, but that a brutal, selfish, fanatical, superstitious people have always been put up on a pedestal for us to look up to in admiration, which I, for one, do not propose to do, neither do I propose to apologize to any one for proclaiming whenever I get occasion that my own ancestors were in every respect far superior to the ancient Hebrews or modern Jews in all respects whatsoever. Therefore the first thing to do, to cut out of our life, the pernicious influences of Hebrew folk lore, is to try to relegate it entirely to oblivion—root and branch. This is not a very easy task, but what was done once can be done again. Till recent years when the education of the masses became popular, they practically knew nothing about this literature of which a large portion is absolutely abominable. I ask them and wait for an answer—how anything that would now be considered vile, vulgar, obscene, untruthful, etc., etc., in any other literature can be classified as lofty, inspiring, edifying and the word of God when found in a book of ancient Hebrew literature.



## THE GOOD CHRISTIANS.

Another popular argument is, that as so many good people believe in Christianity, therefore it must be true. If all the people called Christians were good, and all other people were bad, this argument would have some value, but such has never been the case. We know that many good people are easily imposed on, which is just the more reason why they should be told that such is the case. This is a fight against delusions and not against the deluded.

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## THE BETTER WAY.

There is an old and true proverb which says: "Take the clean water in before you throw out all the dirty water." One weak point in much that goes under the name of modern free thought, is that very little effort is made to teach a systematic code of ethics. This system is worse than useless. Many gems may be found scattered here and there through the Bible among which there is bad, foolish and useless. My contention is that a good book of moral philosophy should be all good, and not good and bad mixed together. I propose in this series to give a few gems from Confucius, and the great Stoic philosophers. The west can learn a great deal more from Confucius than the disciples of Confucius can learn out of the Christian Bible.

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## WISE SAYINGS.

Thus, if we assent to Comte's famous law of the Three States, Confucianism really represents a more advanced stage of civilization than Biblical Christianity.

Knowing that personal example is the most effective way in which a father can teach his sons what is right, he unhesitatingly attributed the same powerful influence to the personal conduct of the sovereign, and went so far as to declare that if the ruler was personally upright, his subjects would do their duty unbidden, if he was not upright, they would not obey, whatever his bidding.



Though often disheartened by the long and bitter struggle against adverse circumstances, and the powers of evil, he (Confucius) never gave over in disgust. Therein lay his greatness.

True virtue rarely goes with artful speech and insinuating looks. At home a young man should show the qualities of a son; abroad, those of a younger brother. He should be circumspect but truthful. He should have charity in his heart for all men, but associate only with the virtuous. After thus regulating his conduct, his surplus energy should be devoted to literary culture.

Tze Kung inquired about the higher type of man, The Master replied: The higher type of man is one who acts before he speaks and professes only what he practices.

The Master said: The higher type of man is catholic in his sympathy and free from party bias; the lower type of man is biased and unsympathetic.

It is the spirit of charity which makes a locality good to dwell in. He who selects a neighborhood without regard to this quality cannot be considered wise.

Only he who hath the spirit of goodness within him is really able to love or to hate.

The nobler sort of man and his progress through the world has neither narrow predilections nor obstinate antipathies. What he follows is the line of duty.

The nobler sort of man is proficient in the knowledge of his duty; the inferior man is proficient only in money making.

The wise man will be slow to speak but quick to act.

The Master said: When the solid outweighs the ornamental we have boorishness; when the ornamental outweighs the solid we have superficial smartness. Only from a proper blending of the two will the higher type of man emerge.

Better than one who knows what is right is one who is fond of what is right; and better than one who is fond of what is right is one who delights in what is right.

Fan Chi asked in what wisdom consisted. The Master said: Make righteousness in human affairs your aim, treat all supernatural beings with respect, but keep

aloof from them—then you may be called wise. Asked about moral virtue, he replied: The virtuous man thinks of the difficult thing first, and makes material advantage only as secondary consideration. This may be said to constitute moral virtue.

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### THE MONTREAL Y. M. C. A.

The Y. M. C. A., like all other Christian institutions, resent criticism. I have belonged to this Institution at one time. I found it beneficial to me as long as I believed in some form of Christianity. The Y.M.C.A. may still be useful to young men who believe in Christianity, if conducted properly. I certainly would prefer to see young or old men spending their leisure time round a Y. M. C. A. building or even a Church than round a saloon. The saloon is evil and only evil and that continually and it has no redeeming feature whatever. I believe therefore that the removal of the Y. M. C. A. to a backward street like Drummond St. was a big mistake which materially lessens its usefulness. I believe moreover collecting \$300,000 a couple of years ago from a generous public and then selling the building situated on an excellent site to attract the public was somewhat of the nature of a fake. If it is to be a private club for the sons of the wealthier classes of the community, let it be so, but let it not pose as an institution with altruistic motives.

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### THE HERALD DISASTER.

The worst disaster in the history of Montreal took place on Monday, June 11th, 1910, shortly before noon, when a water tank weighing about 12,000 gallons of water fell through five (5) stories to the basement setting the building on fire which resulted in a loss of thirty two lives. Now I am not going to attack a blame for this awful calamity to anyone in particular. There are, however, lessons to be learned from it that it might be well for anyone who has anything to do with Montreal buildings to take into serious consideration. Montreal

in general is very unfortunate in one thing; it has very bad foundations for heavy buildibgs, especially on the levels. Many of the old buildings are built on piles and some of them have since been used for purposes for which they were not originally intended. Under such conditions it would seem like courting disaeter to put a 12,000 gallon water tank on the top of a 12 inch brick wall 5 stories high in a building where heavy presses were in motion. It would appear to me, though I do not profess to be an engineer, that four feet would not be an inch too much thickness for a brick wall that was intended to support a 12,000 gallon water tank even if the foundation was on a rock, not to speak of foundations like St. James and Craig streets.

There has been bungling in connection with the recovery of the bodies which shows bad civic management. It took eight days to find the remains of some of the unfortunate victims. The first two days after the catastrophe only a comparatively small gang of firemen and policemen were employed in the work of finding the remains. Common sense would teach ordinary people that such is not the work for which firemen and policemen are engaged. There should have been a large gang of builders' laborers under the guidance of a building contractor to do such work. There should be some provision made against such bungling in future.



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This is an age of transition; old ideas are being discarded and new ones are coming to the front in such numbers as to cause unbounded confusion. The unchurched are a bigedly, pigedly confused mass of so-called freethinkers, rationalists, atheists, socialists, evolutionists, anarchists, and new theologists. The Churches are also in a confused state. The Bible and Jesus form their rallying points, but there are so many theories about the Bible and Jesus as there are hairs on a dog's back.

As a humble representative of the great school of Stoic Philosophy, I am trying to attack the Bible and Christianity on moral grounds.

I attach no importance whatever to the evolution theory, and I absolutely repudiate atheism as being a mere foolish bravado, but it would be waste of time to discuss with many people, particularly those who have the atheistic, evolutionist, anarchistic or socialistic bee in their bonnets. Men whose minds are occupied with one idea are practically of little importance in a world of thought.

It is a good thing to believe in a God provided you have a good God, but belief in a bad God is the worst calamity that can befall humanity. It is also a good thing to have a religion providing you have a good religion, but a bad religion is a bad thing for the individual and for a nation.

I maintain that many of the ideas about God contained in the book called the Bible are the most ridiculous to be found in any book of Folklore ancient or modern.

Very few people have such good memories as to be able to refer offhand to the passages they wish to refer to. I

herefore offer this concordance as a ready reference to the passages in the Bible most useful for conducting a rationalistic anti-biblical campaign preparatory to the introduction of the more superior system of ethics taught by Confucius, the Ancient Stoics and the modern Philosophers of the positive, pragmatic and utilitarian schools.

NORMAN MURRAY,

Montreal, February 3rd, 1912, or French Revolution 12 3.

ABRAHAM—The father of the faithful, and a personal friend of the Hebrew God. II. Chrs. 20, V. 7. Is. 41 V. 8. James 2, V. 23. Marries his own half sister. Gen. 20 V. 12. Takes Hagar for a concubine with his wife; Sarah's consent, Gen. 16, V. 1. Loans his wife for immoral purposes, Gen. 12, V. 13, 15, Gen. 20, V. 1-2. Sends Hagar, his concubine, and his son by her adrift in the wilderness with only a bottle of water, Gen. 21, V. 14.

ACHAN—When every man, woman and child, and even the animals in Jericho were all slaughtered by Joshua at the command of God—except Rahab the harlot, Achan saw some old clothes and some silver and gold lying about without an owner. For thus appropriating what the priests claimed belonged exclusively to them, he and his sons and his daughters and his cattle and even his tent were made a bonfire of, as a warning to all the people in future to give all the gold and silver found in captured cities to the priests. Joshua 7, V. 19-25.

ADULTERY—A popular amusement with Bible Saints. Abraham with Hagar with Sarah's consent, Gen. 16, V. 1-4. Jacob with his two wives, who by the way, were sisters, and his two maid servants. Gen. 30, V. 1-22. Judah with daughter-in-law, Gen. 38—read the whole chapter—it is more spicy than Maria Monk, the Police Gazette or Byron's suppressed poem, "Forbidden Fruit," or anything that ever appeared in "Murray's Broad-sides or Eye-openers." Lot and his daughters, Gen. 19, V. 30-37. Samson and the

harlot, Judges, Chap. 16. David and Uriah's wife, 11 Sam. V. 2-6. Both Abraham and Isaac were willing to sell the virtue of their wives to save themselves from harm, Gen. 12, V. 10-20, and Chap. 26, V. 7.

**AMALEKITES**—Were an ancient people widely spread throughout the country, lying on the south and east of Palestine, often mentioned in the Jewish Scriptures and celebrated also in Arabian Tradition. Gen. 36, V. 16. 17, V. 8-13. Ex. 17, V. 16. Deut. 25, V. 17. Judges 7, V. 12. 1 Sam. 14, V. 48, also 15 V. 8, 27, V. 9, 30 V. 17. The Fakir Samuel, who is described in the Bible as one of the Prophets of Israel, wishing to pick up a quarrel with Saul, told him to go and utterly destroy Amalek, men, women and children, under the pretence that they had not given the proper hospitality to the children of Israel when they passed by their country on their way from Egypt 400 years previously. The Fakir Samuel not satisfied with the warlike methods of Saul, with his own hands murdered Agag the King of Amalek, who had been taken prisoner by Saul, 1 Sam. 16, V. 33.

**ARKS**—There are three kinds of Arks mentioned in the Bible, viz., Noah's Ark, the Ark in which Moses is supposed to have been placed on the River Nile, and the Ark in which some of the Symbols of the religion of the Hebrews were supposed to have been preserved. What became of this latter Ark—if it ever existed—no one knows. Gen. 6, V. 14-15, etc. 1 Peter 3, V. 20, Heb. 11, V. 7. Ex. 2, V. 3. 25 V. 10, 37 V. 1. Josh. 3, V. 15. 4 V. 11. 6 V. 11. Captured by the Philistines, 1 Sam. 4 V. 5. 1 Sam. Chap. 6. 2 Sam. 6, V. 15-24. 1 Chron. 13, V. 15-16. 1 King's 8, V. 3. 2 Chron! Chap. 5.

**ASS**—See Balaam and his talking ass, also the account of Jesus and His Historical attempt to capture Jerusalem mounted on an ass, Matt. 21, John 12, V. 14, etc.

**ATHEISM AND ATHEIST**—Are terms often applied by the Priests to those who do not swallow their conception of a God, and too often unfortunately, foolishly accepted by some people who ought to have more common sense. God is simply a term meaning some power superior to man. There is scarcely anyone so presumptuous as to say there are no beings superior to man that may be in some mysterious manner behind the visible phenomenon. That the

Bible conception of God is ridiculous is not a sufficient reason for any sensible person to call himself an atheist. With all due respect to some excellent people who defend atheism I absolutely refuse to accept atheism as an ally to the philosophical rationalist movement as I understand it. Let such people defend themselves, it is no part of my business to do so, unless efforts are being made to inflict corporal punishment on them, in such cases I would take the ground that all the Gods should look after their own honor and defend themselves, and it is no part of my business to defend them. I think what we need is a new God or Goddess to suit modern ideas instead of the Jehovah of the Jews, something after the type of Nemesis of the Greeks. Moreover, the present public excitement is not about whether there is or there is not a God, but whether we shall continue to worship the God of Abraham, Isaac and Jacob, and Him only as the only true and living God, which I for one absolutely refuse to do any longer.

ATONEMENT—The root evil of all forms of priestcraft, is based particularly by Christians, on Rom. 3, V. 24. This extraordinary turn given was to the death of Jesus, who was originally looked upon as the Messiah expected by the Jews to make them once more an independent nation. Of all human villainies ever perpetrated nothing is more monstrous than the theory that the punishment of one person should make atonement for the real or imaginary sins of another. This is the greatest confidence game ever invented, and the greatest art of the priests for the corruption of the human race, for the more crime the more sacrifices. Where there is no sin there is no need of a priest, therefore it is in the interests of the priest to corrupt the people. In good moral rural communities where crime is practically unknown, priests invent sins to extract fees from the people and that was the origin of the theory of original sin.

BALAAM AND HIS EXTRAORDINARY TALKING ASS—Num. 22, V. 28.

BIBLE—A collection of Hebrew Pamphlets of uncertain authorship and dates, and full of self-contradictions and interpolations, and practically of no value from a historical, scientific or ethical point of view, and it is only useful as an illustration of the credulity of the human race, and how long it takes sometimes to discover a fraud.



**BIBLIOLATRY**—Not only paralyzes the moral sense, it also corrupts the intellect and introduces a crooked logic by setting men to the duty of extracting absolute harmony out of discordant material. (Newman's Phases of Faith, P. 101)

**BLASPHEMY**—A sin invented by priestcraft, which consists of passing derogatory remarks at what they call God. As the priests, including Moses himself, have said the most ridiculous things ever said about God, if there are really such persons as blasphemers, they are really the chief of them. Lev. 24, V. 16. Charged against Jesus, Matt, 9, V. 3, 26, V. 65. Mark 2, V. 7. Luke 5, V. 21. John 10, V. 33.

**CAIN**—The first born of Adam and Eve, rejected by God because he brought vegetables instead of meat to the Priests for sacrifice, Gen. 4, V. 3-5. This story, like a good many others, was invented by the priests to scare innocent deluded mortals into giving them what they asked for.

**CANAANITES**—The original natives of Palestine, said in the Bible to be devoted to extermination by Jehovah and their land to be given to the Hebrews, Jos. Chap. 14.

**CANNIBALISM IN THE BIBLE**—Ezek. 5, V. 10. Lev. 26, V. 29. Lamentations 2, V. 20-21, Chap. 4, V. 10. Deut, 28, V. 53-57. Jer. 19, V. 9. 11 Kings 6, V. 28-29. John 6, V. 53.

**CHRIST**—(See Jesus).

**CHRISTIANITY**—A mixture of Pagan Philosophy sifted through an old rusty Hebrew sieve. In the process of sifting the Hebrews sieve got broken, and the rusty pieces got mixed up with the philosophy, from which it has been impossible to separate it ever since. The only way to reform Christianity is to reform it entirely out of existence. It is like the Algebraic term X in equations, an unknown quantity. Sometimes a good man or woman is called a Christian, but as the term is often applied also to the vile and vicious, the term practically has no meaning at all.

**CIRCUMCISION**—Unnatural mutilation to prevent the spread of disease caused by promiscuous sexual cohabitation of immoral races like the Hebrews and other Semitic tribes.

**COMMANDMENTS**—It is claimed by the Churches

that those ten commandments are the cream of human wisdom. In the first place I deny that man ever got any command from any being superior to man to worship Him, or her, or to keep any day holy, or to prevent him from carrying an image to express his ideas.

CONTRADICTIONS—(Notable in the Bible). The contradictions in the Bible in the matter of figures and differences of expressions are so numerous that a list of them would make a large pamphlet, so I will only refer to a few of the principal ones, for example, the two genealogies of Jesus, Matt. 1, and Luke 3. In these two no two names are alike, and in reference to this, the strange point is, that a man that had no father should have had a genealogy? Four versions of the Tablet said to have been placed above Jesus at the crucifixion, Matt. 27, V. 37, Mark 16, V. 25, Luke 23, V. 38, John 19, V. 19. In Chron. 21, V. 1, and II Sam. 24, V. 1, we are told of a census being taken of the Hebrews. In one case we are told that God tempted David to do it, and in the other that Satan did it, but the two accounts agree that the people were punished for what either God or Satan tempted David to do, and in which they had nothing to say. In the following passages we are told that no man ever saw God, John 1, 18, 1 Tim. 6, V. 16, John 6, V. 6, Ex. 33, V. 20. On the other hand we are told quite the reverse in the following verses, which give detailed accounts of where and when some people saw the same God, whom we are told most emphatically in the passages previously quoted, no one ever saw—Eq. 24, V. 9-10, Ex. 33, 22-24, Amos 9, 1, Gen. 26, 2, Ex. 33, 11, Ex. 32. We have a very notable contradiction in the teachings attributed to Jesus himself. In Luke 24, V. 26, we are told that a man must hate his father and mother, wife and children, and even his own life, to be a disciple of Jesus, yet in 1 John, 3-15, we are told that whoever hated his brother is a murderer and no murderer has eternal life. These ought to be sufficient to show that the Bible is not a correct book.

CRUELTY TO WOMEN, CHILDREN AND ANIMALS IN THE BIBLE—Num. Chap. 31, Sent. 7-18. If the fabulous ten plagues supposed to have been upon the Egyptians, the animals were said to have been plagued as well as Pharaoh and his people for doing what we are told in several passages of Scripture, their hearts were hardened to do, so that they could not act otherwise, and to say the

least of it, it is a strange conception of God that punishes people for what they cannot help.

DAVID—The man after the Hebrew God's own heart, by some he is described as the worst man in history. It is hard to say which is the worst one, the record of Moses, Joshua or David, judged by a modern humanitarians' conception of humanity; however particulars of David's villainies may be found in the following passages of Holy writ : II Sam. 12, V. 13 ; 1 Chron. 20, V. 3 ; 1 Sam. 18, V. 29 ; II Sam. V. 2-4.

DEATH PENALTY FOR TRIFLING OFFENCE—Inflicted under the law which some foolish people to-day claim is the book from which we derive our modern ideas and liberty. Look up all the following passages and you will see how much liberty we would have if we were really under the law of Moses, as no doubt many of our clergy would bring us if they had their way. Lev. 20, V. 6 ; Deut. 13, V. 1-5 ; Deut. 13, V. 6-10 ; Ex. 31, V. 14-15 ; Num. 15, 32-65 ; Num. 9, V. 13 ! Ex. 12, V. 19 ; Lev. 7, V. 22-25 ; Ex. 30, V. 22-34 ; Ex. 20, V. 31-38 ; Lev. 17, V. 89 ; Lev. 17, V. 2-5 ; Num. 4, V. 15 ; Num. 4, V. 20 ; Ex. 28, V. 34 to the end. Many more passages of the same character might be given, but the above are sufficient for our purposes.

DIVORCE—Deut. 24, V. 1.

DRINK—(Strong). Recommended in the Bible, showing what an unsafe book the Bible is for a text-book for temperance propaganda or any other moral reform. Judges 9, V. 1, Ps. 104, V. 15 ; Prov. 31, V. 6 ; Ecc. 10, V. 19 ; Eph. 5, V. 18 ; 1 Tim. 5, V. 23.

EASTER—A movable holiday to commemorate the fictitious story of the resurrection of Christ. It is a lunar holiday and varies with the phases of the moon and Christian dogmas.

ELIJAH—One of the great prophets of Israel, slays the prophets of Baal (I Kings Chap. 18, V. 38). We have heard a good deal about Elijah's opinions about the prophets of Baal. It would be still more interesting to get the opinion of the prophets of Baal about Elijah.

ELISHA—Another of the great prophets of Israel, and successor to Elijah. Prays God to send bears to destroy a

band of little children (II King; Chap. 2 V. 24). When Elijah, Elisha's predecessor was last seen he was in company with Elisha. When Elisha was next seen he had Elijah's cloak on, and said that Elijah went up to heaven in a chariot of fire. This to say the least sounds suspicious.

EVOLUION—A foolish theory that a great many men that ought to have more sense bother themselves a great deal about. According to this theory all living creatures have evolved from the lowest form of life commonly called "polly-wogs." Man they have discovered to their own satisfaction to have evolved either from the monkey or the monkey's brother. The curious thing about this theory is that since the dawn of human history no monkey has ever been known to evolve into a man.

FLOOD—(See deluge and accounts in Genesis). This whole story is so ridiculous that any comment is superflous.

GOD—A word which expresses man's idea of some Being superior to himself. Different races of mankind have always had different conceptions of some beings over and above themselves. For a long time the so-called civilized races of Europe and America in particular have wasted a great deal of valuable time discussing the Hebrew conception of a God, which, like the people which invented him, is the worst type of a God in all ancient history. Here are a few specimens of his transactions with mankind. In Ezekiel 14, V. 9; I Kings 22, V, 20-23, and II Thess. Chap. 11, V) 11, we are told that he deceived intentionally the prophets and others. He commands Moses to deceive Pharaoh (Ex. Chap. 3, V. 18) and Samuel to deceive Saul (I Sam. 16, V. 2. In Ex. 31, V. 14 we are told he rested and was refreshed, like one of ourselves, and in Gen. Chap. 8, V. 21 we are told that he was so much pleased with the flavor of roast beef, that he decided not to drown the world any more, and he put a rainbow in the sky to remind himself whenever it rained of the promise he had made not to drown the world any more.

HYPATHIA—The last of the great pagan philosophers put to death by the Christian fanatics. She was murdered by a group of fanatical Monks at the Church door in Alexandria in 415. For nearly a thousand years after this, Christian superstition reigned supreme over the largest parts of Europe, though within 200 years afterwards Mahomet crushed it out almost entirely in Asia and Africa.



**HUMAN SACRIFICES**—At one time formed part of the Mosaic dispensation, as we see in Leviticus Chap. 27, V. 28-29, Numbers 31, V. 28. And levy attribute unto the Lord of the men of war which went out to battle, one soul for five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep—take it of their half and give it unto Eliezar the priest for a heave offering unto the Lord. Also V. 40, the Lord's tribute of the captive women, 32 were also sacrificed to the Lord for a heave offering. Notwithstanding no devoted thing that a man shall devote unto the Lord shall be redeemed; none devoted which shall be voted of man shall be redeemed, but shall surely be put to death. (See also Abraham, Jephthah and Saul, 11 Sam. 21, V. 1, 6, 9, 14).

**IMMORTALITY**—Denied in the Bible (see Eccles. Ch. 3, V. 19). The idea of immortality originated with the heathens from which the Hebrews borrowed it.

**JEHOVAH**—A synonym for God.

**JERUSALEM**—Superstitiously called the "Holy City," was always a centre of superstition, fanaticism and crass knavery of the worst kind ever known in history.

**JESUS**—Taught in parables that he might deceive the people (Mark Chap. 4, V. 11-12, John 12, V. 40). See also Christ and Christianity.

**JEWS**—The Jews are supposed by Tacitus, and other ancient historians to have originally come from the Island of Crete. The Roman authors generally classified them as haters of the rest of the human race. Herodotus does not mention them at all by name, but he refers to Assyrians of Palestine, which had customs similar to the Colchians and the Egyptians, and one time were supposed to be a remnant of an Egyptian army that was left behind. One of the stories told by Tacitus about them was that they were expelled out of Egypt on account of some loathsome disease, probably leprosy. The sooner we forget them and cease to bother ourselves about them, and devote the time so often wasted in reading their foolish folk-lore, to other more interesting history, the better for ourselves, and probably for the Jews also.

**JERICHO**—All destroyed by the Hebrews except Rahab the harlot. (Joshua VI., Chap. VI, V. 20). You can try your own conclusions from this story.



**JONAH**—Was a scolding and a wrathful prophet, who was three days and three nights in the belly of a whale, which not only being able to hold him any longer, vomitted him forth, thereby showing how hard a morsel to digest a prophet must be.

**JOSHUA**—The successor of Moses, and the exterminator of the Cananites as the story goes, though for myself I don't believe the Hebrews have ever been able to get the upper hand of any really very strong nation (see Jericho, Achan and Rahab).

**LOT**—The only just man in Sodom and the cities of the Plains, who celebrated his deliverance from destruction by fire and brimstone with Sodom by getting beastily drunk the night after and cohabiting with his own two daughters (see Genesis 19, V. 31).

**MAN**—The most intelligent, and also the most stupid of all animals. He can build houses, railroads, steamboats, paint and carve, but he also is the only animal that gets drunk and employs a priest.

**MIDIANITES**—The people who gave hospitality to Moses when he was a fugitive from justice after murdering an Egyptian, and repaid their hospitality afterwards by murdering them wholesale (see Numbers, Chap. 31).

**MONOTHISM**—The cause of all the religious persecutions of history. When a man makes a dogma of a belief in one God, he takes the first step in persecution, for then he is liable to quarrel with the other man whose idea of the only God may be different from his own.

**MOSES**—The ideal man of ancient Hebrews, modern Jews and Christians. According to the Jews he was the greatest man that ever lived. According to the Christians he was second only to Jesus, who was both God and man. For illustrations as to his ideas of war and law see references at war, commandments, death penalty, etc.

**MURDER**—Murder commanded by the Bible God and his unholy prophets (see Ex. Chap. 11, V. 12-27-32), Numbers 31, V. 7 to 10, Chap. 33, V. 52 to 55. Deut. Chap. 19, V. 24 to 34; Chap. 3, V. 3 to 6; Chap. 2, V. 16 and 17. Jos. 6, V. 2 to 21; Chap. 12, V. 24. 1 Sam. 15, V. 32-33.

**NOAH**—The only just man in the world previous to the deluge, got drunk as soon as the flood was over.

**OBSCENE PASSAGES** in the Bible not fit to print in

any other book in our day except God's Holy Word (Gen. 19, v. 30 to 38; c. 20, v. 18, c. 25, v. 26, c. 38, v. 9; Ex. 33, v. 23; Lev. 12, v. 3; c. 15, v. 16 to 33, c. 18, v. 7; Deut. 23, v. 1, 12 and 13; c. 25, v. 11 and 12; I Sam. 25, v. 22; II Sam. 11, v. 2 to 3; I Kings 14, v. 10, c. 16, v. 11, c. 21. II Kings 18, v. 27; Job 40, v. 16 and 17; Songs of Solomon 7, v. 1, 2 and 3; Is. 36, v. 12; Ezek. 4, v. 11 and 12, c. 16, v. 28 and 33 to 36, c. 23, v. 3; Hos. 1, v. 2 and c. 3, v. 2; Rom. 1, v. 26 and 27.

PAUL—The founder of the Christian plan of salvation, who was the original propounder of the theory that Christ's death was a sacrifice intended as an atonement for the penalty and curse due to the human race on account of eating that historical apple in the Garden of Eden by our first father and mother (see Atonement.)

PHARAOH—King of Egypt, whose heart the God of the Hebrews had hardened so that he couldn't do what God then wanted him to do, and then punished him for what he could not help. You will see the whole of this story in the beginning of Exodus. I once heard a Methodist preacher declare that Pharaoh defeated God. I then thought that this sounded blasphemous, but the Methodists did not seem to see it.

PILATE—The Roman Governor of Judea at the time of Christ, whom he is said to have condemned to death contrary to the Roman law to please the Jewish priests.

POLYGAMY—Practiced by bible saints and never condemned in the Old Testament (see Abraham, Jacob and David.)

POLYTHEISM—A system of religion much better than Monotheism, whereas it allows everyone to worship or not worship any God that suits the individual fancy.

POSITIVEISM—A system of ethical philosophy, which concerns itself more with the formation of character than discussions of origins and destinies like Christians and so-called Scientists who call themselves Evolutionists.

PRAISE OR FLATTERY—Is now offered to God instead of the smell of roast beef after the priests ate the meat, to influence him to do what you wish. The idea now is that he will be better pleased with a well trained choir and musical instrument than with the smell of roast beef. The cause of the change, however, is the introduction of money, for now the priests can buy the meat to suit himself after you provide the cash.

**PRAGMATISM**—A new name for old philosophy of of practising and teaching what is useful.

**PRAYER**—In prayer we praise or flatter God, and expect in return to get something we would not get unless we praised him.

**PSALMS**—Spiritual songs in which people sometimes indulge in praising their God, and at other times in cursing those they don't like (see Psa. 109).

**PRIEST**—A religious fakir who pretends that he is the agent on earth representing Superior Beings living in other worlds, and levies toll on his deluded victims instead of waiting for his wages from his employer, as ordinary agents do.

**PROPHECIES**—We are told that Jesus prophesied the destruction of the world in the lifetime of some people then living, also he prophesied for the benefit of his followers that for-sook their legitimate callings or sold their property to put the price in the common purse that they would by and bye receive ten-fold more houses and lands than they forsook for his sake. This old world fortunately has not yet met with the prophesied catastrophe, and history of the early disciples, if their own accounts may be relied upon, is that instead of houses and lands, they all ended in martyrdom after being chased round from pillar to post by a people who were equally persistent in refusing to listen to their story, as they were persistent in telling it (see Matt. 24 V. 34), etc.

**PROPHETS**—Were sometimes preachers of righteousness and denied the usefulness of sacrifice, and therefore were not orthodox according to the Mosaic theory, (see Isa. Chap. 1 V. 12-17,) etc.

**RAHAB**—A harlot, who is said to have betrayed her country and was saved when all the rest of the people were destroyed. Possibly the story refers to the way in which the Jews first got possession of Jerusalem.

**RAINBOW**—Said to have been put in the sky by God to remind him of his promise made to Noah after smelling that savory smell of roast beef that he would destroy the world no more by water.

**ROBBERY**—Authorized in the Bible (Gen. Chap. 25, V. 29-34, Chap. 30, V. 30-43, Ex. Chap. 3, V. 21-22, Chap. 11 V. 2-3, Chap. 12, V. 35-36).

**REFORMATION**—A reactionary movement which went back to Hebrew folklore which the people were forgetting by which the clergy after freeing themselves from the supremacy of the Pope of Rome, tormented the people with their superstition ten times worse than they were before, ultimately ending in great civil war all over Europe, particularly in Germany, where we are told the different factions carried on the work of exterminating each other to such an extent that the population of Germany was reduced in thirty years from 30,000,000 to 12,000,000; it took Germany from the time of Luther to the Franco-German war in 1870 to recover her old place in Europe which she has lost as a consequence of the murdering mania which followed the reformation. It was the same sad story all over Europe, and it was only as the people commenced to get their eyes open to see the absurdity of all this about Jewish folklore, and began to lose faith in the Bible that people began to come to their senses. They are carrying their work on now in a milder way, they don't hit you with a club, or cut your head off for not believing all the foolish stories of the Bible, but they try in many ways to injure the wordly prospect of those who announce their disbelief in the Jewish Bible.

**RENAISSANCE**—The revival of classical pagan philosophy which occurred simultaneously with so-called Protestant reformation. In the opinion of many great thinkers, the influence of the renaissance for good was much greater than that of the reformation. Indeed, Roman Catholics are not the only people who believe that Protestant reformation was rather a reactionary than a progressive movement.

**REVELATION**—This title is often given to the ravings of Hebrew fakirs and fanatics, and attributed to God, and in fact it is claimed that this was the only revelation that God ever gave to man.

**SABBATH LAWS**—Death penalty for trifling offences (see Num. Chap. 15, V. 32-37).

**SAMUEL**—One of the great prophets of Israel, murders the captive King with his own hands, and prophecies calamities to befall Saul because he acted less cruelly than the bloody prophet would have him to. (Sam. 1, Chap. 13, V. 13, and Cnap. 15, V. 16).

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"We must crush France so that she  
can never again come across our path."

---Bernardi's next War, Page 106

# The War With the Germans

## PART II.

Why the British Empire and Allies are  
now fighting the Germans, and why  
the Germans must get their periodical  
discipline from their neighbors. - -

BY

NORMAN MURRAY

Norman Murray, - - - - - 233 St. James Street  
Montreal, Canada

(1914 F. R. 125)



yours sincerely  
Norman Murray

## PREFACE TO PART II:

I got quite a lot of criticism about Part I. However, I am not complaining. Though I got no notice from any local paper without paying for it except from "Beck's Weekly" over 1200 were disposed of in about five weeks, and by the time the Second Part is off the press, I expect a second edition of another 2000 of Part I will be required. There were several mistakes in the first edition, I know, but the mistakes were not mine. People who were educated on the other side of the Atlantic are more particular about the use of capitals than some who go through Canadian schools. As the matter was mostly dictated the mistakes in capitals and spelling were not mine, but I confess that I am not the most careful of proof readers myself. I am half inclined to think that some mistakes were intentional, such as putting three R's in my name, and topics instead of "to pieces." However, it does not matter much. There were no mistakes about the ideas intended to be conveyed. I think I made them clear enough. Some people were curious to know what attitude I would take about this War. It surprised me to find any doubt about that. No radical revolutionist that I know of outside of Germany would look to German world supremacy for solution of modern problems—unless some crazy socialists.

Then some people objected to the Bible quotation and illustration on the last page. Let me tell such people once for all that as long as they continue to distribute indiscriminately a text-book on religion, in which I maintain there are many texts harmful to humanity, I will continue my methods. Let them revise their text-book if they want peace. I am a pagan, and I discuss this War from a pagan humanitarian point of view. I consider my philosophy better mental food than their theology. Christianity is like "X" in Equations in Algebra, its value is uncertain and remains to be found out. It has too much of a Jekyll and Hyde character, the same person is sometimes a philanthropist, and at other times a villain. I am like the Scotch boy that his mother sent for milk with

two pails, so that the milkman could put the milk in one pail and the water in the other so that they could mix it themselves. Christian theology is too mixed and confused to be of any practical value in such a busy world as we live in to-day. We need a philosophy of life that is all good; we have enough badness in our own temperament already without needing any more in a text-book that we were all told in advance to be all good. We know better now, we know it contains some very good matter, some very bad matter, and some indifferent matter so let us throw out the bad matter no matter where it is found, and retain only the good.

NORMAN MURRAY.

### BRITANNICAE INSULAE

“BRITANNICAE INSULAE, a term used by ancient writers previous to Caesar for the British Isles, including Albion (England and Scotland), and Hibernia or Ierne (Ireland), with the smaller isles around them. Aristotle, in the beginning of the 3d c.B.C., knew only of Albion and Ierne. Caesar, about 54 B.C., was the first to apply the name of Britannia to Albion. Ptolemy, in the 2d c. A.D., is the first to apply Little Britain to Ierne or Ireland, and Great Britain to Albion or England and Scotland. Herodotus, in the 5th. c. B.C., is the first writer to mention Britain with any sort of definiteness, previous Greek writers speak of Britain only in connection with the Phoenician tin trade carried on with the Cassiterides or Tin Isles (the Scilly Isles and Cornwall), which they often confound with the Azores. The Phoenician trade with the British Isles began about 1000 B.C., the Phoenicians giving the native Britons salt, skins and bronze vessels in exchange for tin and lead. Ptolemy enumerates 52 different Celtic or Gaelic tribes as inhabiting Britain in his time.”

(*Chambers's Encyclopaedia*)

NOTE:—The area of the British Isles is 120,000 square miles; of this England occupies 50,000 or a little more than one-third of the whole. Industrial conditions drew the Celtic people to the Lowlands so that though the district called England has a larger population than the other parts the majority of the people are not of the Anglo-Saxon or German race.



## CHAPTER I

## CASUS BELLI.

*"We shall crush France so that she will never again come across our path."*

*(General Bernhardi's Germany and the Next War, P. 106)*

## A WARNING FROM VALHALLA.

And shall Trelawney die!  
 Then 30,000 Cornishmen  
 Will know the reason why  
 And shall the brutal Germans  
 Belgium and France destroy,  
 Then, 800,000,000 Allies  
 Shall know the reason why  
 And our good old Uncle Sam  
 Will be surely standing by.

General Bernhardi, Prof. Trietschke and the whole staff of modern German instructors, have been working industriously for many years to mould German public opinion into a uniform shape. According to them the Germans were the greatest people in the world, but they were surrounded as they have been since they appeared in history by hostile barriers. They had no colonies to speak of, and all the places worth while on the Globe's surface had been occupied by other races, where German kulture and the German language had no official standing. It was not enough for them that they could trade freely with other people and settle among other people, they must also have their own form of Government where they may have a paternal Government, which other races do not want to supervise and instruct them in everything. Liberty, Equality, Fraternity they don't want. Self-confidence and individuality they never possess without leaders to direct them. The Prussian citizen is the most servile to his superior, and the most arrogant to his subordinates of all types of character that we know of. In other countries—particularly France, the British Empire and Russia there are people who want more liberty and fewer laws, while the Germans want more guidance and despotic rule over them.



A little while before this great War started there was some difference of opinion between the lower classes and the upper and military classes as to the form this paternal Government should continue to take. The workingmen were gradually becoming inclined towards the socialistic system of Government, by which it is proposed that the destiny of the country shall be controlled by the working class. The military classes on the other hand naturally wanted to keep power in their own hands. There are some who think that the signs of the internal troubles might have had something to do with bringing on the War at this time so as to avoid or postpone this clash between the classes and the masses. The German governing classes got the extraordinary idea into their heads that the absence of paternal government in such countries as the British Colonies was a sign of weakness, and lack of solidarity between the different parts of the Empire. In this as in many other cases the German mind calculated wrongly. German rule would be the last resort that any sane thinking man in any of the British Colonies would think of accepting as a solution of any colonial problems.

## CHAPTER II

### BERNHARDI'S EVIDENCE.

One of the factors of modern civilization is the cheap newspapers and books by which propaganda is being made that sometimes works both ways. It is extremely doubtful if Bernhardt ever stopped to calculate the possibility of his famous book being used as evidence against German intrigue and conspiracy against human liberty. Not very long ago when the inside of the Churches was utilized for preaching theology, and the open square in front of the Churches was used after a sermon for political speeches, people at a distance might be taken by surprise and not be aware until the enemy was on his way towards their gates that hostile movements against them were premeditated against them. Things are now entirely different. In playing draughts it is as important to study the possible movement that your own move may enable your opponent to make afterwards as to figure on the

first gain that you can make by your own move. In the introduction to his book "Germany and the next War" Bernhardi says: that the Germans are born business men more than any other in the world. This is one of the many great delusions that have obsessed the German mind in recent years. There is a group of little islands not much more than two hours' sail by a fast steamer from the nearest German seaport. The area of the whole group is smaller than the Prussian part of Germany, and not much more than half the area of Germany, exclusive of the German part of Austria. After laying the foundation of the Great Republic now called the United States of America—which has now a population almost as large as Germany and Austro-Hungary together, they still control and direct the destinies of one-fourth of the human race. The headquarters at home get more than three-fourths of their livelihood from trade and commerce, as they do not raise more food at home than would feed them for three months in the year. Personally I do not consider this condition as the ideal state of society, as I believe that every State ought to develop their own agriculture to its fullest extent before depending on outside sources for their foods. However, that is another question. I am now only combating the fallacy of our friend, Bernhardi's method of reasoning, which has evidently led many of his countrymen astray. We come across many individuals in business and many nations in history whose prosperity are of very short duration. In the former part of this study of the Germans I have pointed out several instances of this among the Germans. No other country in Europe has such a record for ebbs and flows like the waves of the sea—which cannot rest. They never seem to know when they are well off. Tacitus, the famous Roman historian, says that one of the chief vices of the Germans was that they were so addicted to gambling. He said that people were known to have sold themselves as "stakes" for gambling purposes. We will refer to this matter again when we come to analyze Bernhardi's very interesting Chapter on "World Power, or Downfall"—We will see after the War, which Bernhardi worked so hard to bring about, whether German trade will continue to be as prosperous as it was before this wicked War was brought about. Personally, the downfall or misfortune of any nation or individual is not

a cause for any rejoicing for me. I still believe there is room enough on this planet for all the peoples and nations that are on it, without destroying imaginary competitors. I would have much preferred that Germany and the Germans would have continued to prosper as they were doing during the last forty years, than that they should have chosen a policy of hostility towards so many people who had no quarrel whatever with them till they started to pick quarrels themselves. War at the best is only a necessary evil, and no sane man with any humanitarian ideas will approve of war, except in self-defence. Further on in opposition to the pacificists of his own country he maintains that their victorious Wars had never disturbed their business. I am not a prophet, nor a son of a prophet, but if Bernhardi and myself will live a little while after this wicked War is over, I think he will find that there will be a long time before German trade and commerce will come up again to the standard of the early part of 1914. They will find things quite different now from what they were in 1871, after their War with France was over. Germans were not the only people then that considered they were quite justified in the War of 1870. That Napoleon III, himself did not wait to be punished by the French people in 1870, goes to prove that even the French people themselves did not blame the Prussians as much as their own evil-advisers for that War, so that the trade even between them was renewed shortly after the War. It will be quite different this time. Germany was the aggressor on this occasion. This War was more barbarous than any war in ancient or modern times, with the exception of the extermination of the Canaanites by the ancient Hebrews—if the story told about it is true, and the whole blame lies at the door of the whole German people. The pacificists among them at home and abroad were so few in number that they are really a negligible quantity. I will admit that the best work on the horrors of war called the "Human Slaughter House" was written by a German. He did not get much thanks from the German people, however, for his efforts, to keep them quiet. I understand that he lost his situation in the teaching profession as a consequence. It has also been stated that he was again reinstated.

Bernhardi deplores the fact that his country is surrounded



by hostile rivals, and considers his countrymen only newcomers that have for centuries only been paramount in the realm of intellect. This is another fabrication made out of whole cloth. The Germans are not a new people, nor an old nation renewed and coming into a new light like the Japanese. Their race is as old in Europe as the Celt, Slav and Latin. They have never been paramount in the realm of intellect for any length of time. They have never been discoverers of new countries and their great men in the realm of intellect can be counted on the fingers of one hand. The only great invention to their credit is the art of printing. Copernicus the famous astronomer was a Pole. Goethe, Lessing, Kant, Strauss and Shopenhaur were certainly great men. The new men that some considered great, such as Haeckel, Carl Marx and Nietzsche, I do not consider great.

The German tribes, Angles, Saxons and Jutes, that invaded Britain at the end of the Fifth Century, brought neither literature nor civilization with them, as the Romans before them and the Normans after them. After nearly 600 years of bloody strife with the natives of Britain till the Normans came and took the conceit out of them, no progress whatever was made in literature or art in the British Isles. The place that the British Empire fills in the world to-day is certainly not due to the German blood in the British races. In my opinion that blood has always been the alloy in the gold and silver. A little alloy may be useful as a mixture, but it is not the alloy that gives the coin the value. What has become of the native stock of what is now called England I have never been able to find out to my satisfaction. I suspect a great deal has happened them like what has happened in Belgium lately—many were massacred, many went to Armorica, some more defended themselves against great odds in the Mountains of Wales and the West of Scotland. What happened in Ireland we are only now beginning to find out—after we made an impartial research in history for ourselves. So the less we hear now of Angles, Saxons, Jutes or any other breed of German, ancient or modern, as pioneers of civilization, the better.

Anyone that aspires to culture and looks for ancient models, certainly does not go to the Archives of Berlin or Potsdam for it. He will be much more likely to get polished

up by reading the letters of Cicero, Plutarch's Lives, Carsar's Commentaries, Seneca, Socrates, Aristotle, etc., than by reading sketches of the doings of the followers of Attila. A butcher and a hangman may be useful servants in civilized communities, but they are in a different class from our policemen, whose presence always is supposed to make for order and good behaviour.

We have now the whole of the Slav Races, the whole of the Celtic Races, and such of the old German stock as we have assimilated with our gold and silver Celt and Norman stock, fighting the original brand near their old haunts. Their feuds with the Belgians, history tells us, dates back to the time of Julius Caesar, and we have no means now of knowing how much farther back their feuds went, in unwritten history. We do not wish to crush them so that they will never more come across our path, as Bernhardi proposed to do with the French; we only wish to tame them. When tamed and under careful management they can be made very useful citizens. Dragooned by the class of William the Mystic, a Carl Marx, a Nietzsche, a Haeckel, a Bernhardi, or a Trietschke, they have proved themselves a menace to civilization. Bernhardi says further in his introduction to his extraordinary book—that "Providence has set a future before the German people as the greatest civilized people known in history." The Gods save us from more samples of German kulture like what we have experienced from the beginning of August to the end of November, 1914—is all that I have to say on that topic, and that finishes my comments on Bernhardi's introduction to his book "Germany and the next War."—

### CHAPTER III

#### The Right and Duty to make War.

Bernhardi devotes two Chapters of his book to this topic. Napoleon called armies in battle array "A Grand Spectacle." For me it is an unfortunate sight. As I told a socialist friend not very long ago: it is a good thing that everyone is not like you and I, for if they were we would be all under the iron heel



of the Germans in a few weeks. He admitted the justice of the remarks. I would rather work with Sir Edward Grey in his noble and persevering efforts in doing my utmost to avoid war than to go to the front if I were able to conquer all the Germans alone. I could not stand the sight of the killed and wounded and dying. It would make me sick. I would be no use as a Doctor, as I could not use the saw to cut a man's leg to save his life. I would make a poor bailiff, for I would not have the heart to sell a poor man's household goods to get back what might be owing to myself or others. I would rather patch over my old pair of pants. I would much rather keep animals as pets than to get a whole country with lots of game and game-keepers and hounds to chase and kill grouse and deer. My early experiences with such types has converted me into a life long revolutionist of the French school—though I would rather accomplish the same object by more humane methods than they have unfortunately adopted for the lasting success of the revolution which Voltaire has done so much to bring about.

Hunting scandal in the lives of the clergy, and prominent laymen, as many so-called freethinkers of the tough school seem to delight in, gives me no pleasure whatever. I would rather help to make a little child or an old woman happy, than have a hand in the slaughter of a thousand Germans—much as I detest them.

If I were a millionaire I would give a pension for life to that Montreal policeman who once refused to shoot the dogs that were once found wandering without owners in the City. He said he went on the Force to help to keep order in the City, not to kill dogs. He left that job for others to do. His name may not have got down to fame, but if his eye ever gets on this passage he will know that his noble stand was not forgotten. I would rather stop a dog or a man fight than encourage it. Debate and verbal arguments conducted in a friendly way makes for mental development, but all sorts of compulsion ought to be discouraged, except as a preventative to crime.

Bernhardi quotes from Goethe: "To supplant or be supplanted is the essence of life. The weaker succumb." I deny all this rotten evolutionist philosophy, whether it originates with Darwin, Haeckel or any other tough, hard-shell animal

on two legs called "man." Nearly two thousand years ago Juvenal, the famous Roman Satirist, pointed out the rottenness of this theory. Man is the only animal that preys on his own kind, with the exception of perhaps of a hungry pack of wolves. I have known starving rats eat other rats but that is not a normal state with rats. A strong man is much more profitably employed planting potatoes and cabbages, and herding sheep and cattle, and fishing for himself, than in knocking down a weaker neighbour and robbing him of his cabbages.

I know of course that under so-called civilization many poor and ignorant people are indirectly robbed of the fruit of their labor by intrigue and knavery.

Labor and activity however is as necessary for man's health and strength as food and clothing. Many make a big mistake in imagining that life would be more enjoyable if they did not have to work. Many labouring people foolishly imagine that their life is really harder in comparison to those who live by their wits than those who live by the labor of the hands. These people have not the faintest idea the mental strain the clever lawyer pleading a hard case, the judge sitting on the Bench, the parliamentarian struggling for popularity, or the writer writing fiction for a living, or the journalist, has to endure. Many well meaning meddlers in the affairs of the poorer class of people do more harm than good in many cases. Many of the poorer people if they are not in actual want or distress, do not feel their own position at all half so hopeless or so deplorable as the well-meaning, idle so-called social reformers from the upper classes that visit them imagine. They have never known the so-called comforts and modern conveniences and nick-nacks that the more wealthy classes of the community think so indispensable. I know for a fact that the visits of these afternoon visitors are more annoying than agreeable to these people. Most people have connections their own through the churches and other organizations, and those of them who are altogether helpless and in need of assistance will as a rule look out for assistance themselves without waiting for the visits of the everlasting meddler.

## THE CURSE OF EDUCATION

Our generation is cursed with "faddists"—one of the most mischievous is the universal compulsory education faddist. One of the many problems of modern Germany, as well as other countries, is the compulsory education fad. A well known authority states that while there are many idle in Germany, as well as France, and our own countries, looking for soft jobs as clerks, manual labor, for putting down and taking up the crops and other very necessary labor, have been called in from the less educated population of Russia and the Balkans, as we have in Montreal to employ Italian labor repairing the streets and laying down pipes, while many of our own people with good education may be found looking for help at the various charity institutions. Any kind of an education that leads people to neglect their crops, their fences, their sheep, and their cattle, is more of a curse than a blessing to the people. I have seen the evil effects of this in my own native Highlands and right here in Montreal. Where you could see a crofter 60 years ago with ten head of cattle, 100 sheep and 2 horses, and oats, barley and potatoes enough and to spare for the family, you will see now two cows, possibly 10 sheep, one horse, and you may often see the little tea-pot at the fireside, instead of the big pot of fish or boiled beef and barley broth of the olden times. In Montreal, very often a woman of the old type wears herself out keeping a boarding-house and getting into debt while running up board bills for a lot of lazy loafers waiting for their turn to get a soft job in the C.P.R. or G.T.R. offices, when they should have been up at seven o'clock in the morning with a pick and shovel, as their fathers before them started early to feed their cattle. Education is all right, like everything else, in its place, and those who have bright minds ought certainly to be encouraged in every possible way, but this utopian idea of bringing on the millennium by dragooning all the children of the community from the poorest to the richest to the public school is a nuisance to the community. The world will not go on, and there will be no civilization without rough manual labor and rough and strong men to do it, but any kind of an education that develops a character, when a healthy strong young man will rather starve

or run up a board bill on a poor widow, than take a pick and shovel, is a curse and a nuisance to any community that encourages it. School education is not an indispensable qualification for the human race, but food and clothing and houses are absolute necessities, and therefore the first and most useful step in the education of the people is to teach them to look to the soil and the sea in the first place for a living. This fad is at the bottom of the present infernal War. Even in Germany the country has been neglected and the people have been drafted to the cities in thousands, to manufacture cheap toys, and other useless and frivolous nick-nacks. With the indemnity they squeezed out of France after the War of 1870, they started to develop this industry with an energy worthy of a more noble cause. This industry has been a useful source of taxation for the German military party. I remember the time when fathers, brothers and cousins made home toys for the little boys and girls that were just as serviceable and useful, and much more appreciated, because they were made for them by loving hands, than any toys imported from Berlin. So I hope after this War is over that mankind will learn sense and humanity and come down to solid bottom and not be chasing Will o' the wisps as they have been for many years past. In my native Highlands the people have been deprived of their own land which was made sporting preserves for hunting deer, for sport for brutal Southern tea importers and Chinese opium trade fiends. If some people only knew what I know they would not be half so surprised at my revolutionary ideas as some of them are now. It is a long lane however that has no turning, and some people will soon find out that those who were like voices crying in the wilderness for some years past, had some good reasons for their propaganda. In our own Canada there is far too much interference by other people with our French population. When I came to Canada in 1881, some of my first fellow-workers were French Canadians. They were good workers and jolly good fellows to work with. I started to learn their language. I stayed in their houses in my travels. When they started at family prayers I would go on my knees with them. When they said their prayers, I said my own. They told me on several occasions that I need not mind their prayers or take part if I did not like. I heard them say the



“Hail Mary” in their camps on Sunday, and I got used to it, and I would be the last man in the world to deprive them of any comforts or enjoyment they got out of it. Of course I protested at their decorating the post-office at the Eucharistic Congress, which obliged me to walk under Papal colors when going to buy my stamps or post my mail. I also objected to their blocking the streets with their processions and blocking my way and I would do it again if the occasion arose, but as long as they don’t block my way and behave themselves as they do when working together in the bush and on the railroad, they can have processions as long as from here to Toronto as long as there is a place for me to cross when they come across my path. I would be sorry to say like Bernhardi said about his French neighbors, that “he wished to put them where they would never come across his path again.” Anyone who talks like that, talks like a fiend, and not like a man of any kind—much less like a civilized man. For me, that sentence alone would set me thinking, that a nation across any country’s border with such sentiments was a danger and menace to the peace of Europe, and though I am not a man that can wield the sword myself, the die is cast and I propose to make war on these people till they learn to be civil, as the Highlanders said about the Civil Engineers “If she don’t be civil we will make civil.” When the virtue of civility was divided among the human races, I think the German race got the smallest share of it of any race that I know. Water will find its own level if you let it alone. Mankind will find their own proper places if they are not too much interfered with by the everlasting faddists and inter-meddlers. What we need is to teach the people—and this can be done without Bibles or Catechisms,—to live peaceably and on friendly terms with their neighbours, so that they will require fewer laws and lawyers, fewer jails and jailers, fewer policemen and missionaries.

### BERNHARDI CONTINUES

Among the many unjust, unreasonable and uncalled for remarks of Bernhardi is that “The late King Edward introduced a policy of isolation against Germany.” The spirit of the British people for many years has been that of absolute freedom



of commerce for all comers. Unfortunately for the Germans they have been once too often judging other people by themselves. They did not know when they were well off. Jealousy and envy originated in their own diseased brains. I sometimes think from the way some of them talk and write, that they must be troubled with "worms." The fact that they got so much trade in British Colonies from British people showed that no one thought of isolating them till they suggested it themselves. They have been swilling too much in what Carlyle in his own characteristic way called "swine philosophy." They could not understand the free and easy way of doing things under British rule. If they had control they would keep all the "swill" for themselves. This is where the shoe pinches. They will be wiser after this War is over. There were many periods in German history when they were a very tame people—during the first part of the Napoleonic regime, for example. They will be quite tame and harmless for a long time after this War is over. They will learn a much needed lesson.

They remind me of a little boy—the pet of his grandmother—I knew a good many years ago. He was sitting alongside the peat fire in the morning; it was in the winter time. Milk was very scarce, and all the milk the good old lady got from the only cow that had any milk was about a tea cup, so she gave it to the boy in a bowl that was not half full. I was watching; he started to grumble, and was looking at the bowl with a little milk in the bottom of it, and from growling and grumbling he started to kick. He was a boy of very little faith, he wouldn't believe his grandma that that was all the milk there was, so he kept kicking till he finally upset the bowl with all the milk that was in it. I shall never forget the look on this little boy's face when he saw the result of his own hoggishness. There is a good many years since, and if he is still living he is likely to be a big man and I would walk quite a piece to see him and remind him of this story of which I don't believe he has any recollection, or the faintest idea that I had made a study of it. This is what will happen the Germans after this War is over. They were not satisfied with the amount of milk that was already in their bowl, so they wanted more and started kicking; they not only are going

upset the bowl with all the milk, but they are very likely to break the bowl itself into the bargain.

Bernhardi says that, "The acts of a state cannot be the standard of individual morality." Why should this be so? If a state is composed of individuals of a high moral standard, the acts of that state will be in accordance with the character of the individuals who compose it. It is sometimes said that a large company or corporation has no soul. A state, corporation or society, acts just in accordance with the real character of the individuals which compose it. Sometimes indeed, large financial interests steal a march on the people and get the state entangled, and do things that the people disapprove of. The opium trade pressed on China by the British, is a case in point. The British people would never sanction such an outrage if their opinion was asked for about it. That it has been allowed so long without a storm of protest showed a sleeping conscience and lack of proper leaders to represent the real sentiment of the people. The long struggle to keep Russia from the Mediterranean by backing up Turkey as a buffer state between ourselves and Russia, was a wicked policy like the wrong repression of the native Irish under the rule of an alien race.

Bernhardi holds that the individual should willingly sacrifice himself for the good of the state; this theory I also repudiate most emphatically. Individuals form themselves into a state for self-protection and co-operation. The policy of the state should be the good of all the members. When individuals volunteer to fight for the state they are fighting for their own interests, they are not fighting for the state at the sacrifice of their own interests; they are only co-operating to do their just share of the common duty involved on all loyal citizens. Loyalty to the state and individual interests should go together. In no case should one citizen be sacrificed exclusively for the benefit of others. When a murderer is hanged, or a thief put in jail he is suffering for his own faults, and the suffering which the wicked have to endure naturally helps to preserve the state. In no case should the innocent suffer for the good of others.

Bernhardi says that the massacres and burnings in war should not be considered. In civilized war noncombatants should be safe from injury as far as any direct attack on them

is concerned. Soldiers are paid for the time they are in actual war, and if they are wounded they ought to get a pension for life afterwards. Those who have been dependent upon them should be provided for if they are killed in battle. The soldier knows he runs the risk of being killed, so does the sailor and the railroad employee.

Bernhardi says that "The life of the individual is valuable only when it is consciously and actively employed for the attainment of great ends." This is a fair specimen of German culture. It is not culture in any sense of the word. The life of the insane, the little child playing with toys, and the old men and women in their dotage is as sacred in civilized communities as the life of a cavalry officer and general and much more valuable than the life of a mischief-maker like Bernhardi. Nothing has ever been found in the writings of the wildest nihilist or anarchist more dangerous to society than the ideas inculcated by Bernhardi. No wonder anarchists are after such people. Any government that sanctions such propaganda among ignorant people is sure to get into trouble sooner or later. Only ignorant people would receive such ideas without protest. That there was no protest in Germany against the spread of such ideas shows how low in civilization they have sunk. Their civilization is only a gold ring in a sow's snout.

Bernhardi says, that "The German element in stilled life into other nations." Quite true, but it is only in the sense that war for the abolition of slavery put new life into the people in the United States. When people live near a swamp they have to drain it for self-protection. The German spirit in the north of Ireland wakened the natives to the danger to their lives and property, the aliens of Ulster were, therefore they woke up and are all the better for it now. Good sometimes comes out of evil as we are told in the story of Joseph, that he saved the lives of the cruel brethren that sold him to the Egyptians. Germans are welcome to all the glory that they can get out of the good that came out of their oppressions of other people.

The Highland Clearances by wicked landlords may end in some good some day, but we cannot love the landlords because Providence over-ruled the bad deeds for good afterwards.

Bernhardi admits that Germany remained excluded from the great colonizing movement of other races since she wasted her forces in ecclesiastical disputes and religious wars. That is exactly what happened. Any nation that commits national suicide by Civil Wars about religion are not worthy of a place among the colonizers of new countries. Germany will never get a certificate of good moral character until she gets new blood into her, she can only get new blood by her people being scattered among more humane people. They are too much of a menace to themselves and others to be encouraged by other countries to build up a strong German Empire. The leopard cannot change his spots, or the Ethiopian his skin. By nature they are callous. It takes them too long to repent when they do wrong. There have been troubles among all other races, but Germany is the only country in Europe that took thirty years to find out that they were ruining themselves by their cruelty and folly. What would have happened to Germany only for the interference of Gustavus Adolphus of Sweden and Cardinal Richelieu of France, it is hard to say. The Protestant north and the Catholic south were equally guilty in this matter. From the evidence now coming to hand it appears that the Protestant north is more wicked than the Catholic south of Germany. We have not got all the evidence yet. When the War is over there will be a long reckoning and stock-taking.

Bernhardi says that: "The greatness of the German nation is rooted exclusively in Protestantism." Bernhardi is welcome to all the glory that remains after the present War is over. The greatness of the British Empire and her Allies is based on the equal loyalty of all her citizens, Protestants, Catholics, Mohammedans and pagans. It is strange that such a statement should go unchallenged among the German people. It is not true that Protestants are in any sense better people than Catholics. Their difference in religion is largely owing to difference in racial temperament. The more emotional races to whom the Catholic brand of Christianity appeals are much more forgiving in their nature than the more callous, ruder races, to whom Protestantism appeals. Ignorant people have often too much to say in laying down the Protestant programme, while the Catholics talk less and practice their religion more. When I



was writing against the Catholic branch I stayed with Catholic families. I would like to hear of any anti-Protestant propagandist living in peace in an Ulster Protestant house. There is too much Moses and Joshua and David in the Protestant religion. There are many more beautiful emblems in the Catholic branch—such as the mother and child—than in the cruder forms of Protestantism.

Bernhardi deplores that both the mouth and the source of the Rhine which he calls a German stream, are both outside of Germany. Probably the programme before this War started was to include the Rhine from its source to its mouth in the boundaries of Germany. As the Rhine starts in Switzerland and gets to the sea in Holland, both of these countries ought to take a hint that the fate of Belgium also awaits them if Germany ever gets strong enough to be able to gobble them up without interference. Germans have a blundering habit of warning other people of their intentions in advance. Kind nature attached a rattle to the rattle-snake.

### **WORLD POWER OR DOWNFALL**

Bernhardi says: "We must make it quite clear to ourselves that there can be no standing still, no being satisfied for us, but only progress or retrogression, and that it is tantamount to retrogression when we are contended with our present place among the nations of Europe." That is the milk in the cocoa-nut. This is pure unadulterated, selfish, arrogant aristocratic ambition. Selfishness always betrays itself. No nation can come on another like a thief in the night in these times. Germany is a dangerous neighbour. The character of the German people has more of the germ of pure cursed callousness in their blood than any other race; sheer delight in slaughter, first of animals, then of human beings. The conduct of Germany in Belgium during the present War will put a black mark against the German character that can never be blotted out of history. There is now a large proportion of a prosperous nation of seven million people living on the charity of other nations and Germans abroad do not seem to have the least shame about it. Those of them who have been living in other countries at war with their Mother country had to be rounded up for fear that



the contagion of destruction that possessed their countrymen at home would exhibit itself in acts of outrage on their neighbors, where they have received hospitality for many years. If any other nation had behaved in the same brutal manner, some of their people would have acted with other people in protesting against such inhuman conduct, yet in the United States where they have full liberty of expression, they have proved themselves guilty by their conduct of being equally guilty with their countrymen at home. Their plans have been completely exposed by their own evidence. They started to destroy Belgium on their road to Paris, as they foolishly imagined they were sure to get there, then after plundering France they were going to plunder the British Isles in the same way. And this is what is now called "German Kulture" which is becoming a by-word of contempt among all civilized people.

#### A SCRAP OF PAPER.

That Goths, Huns and Vandals  
 Were robbers we all know—  
 Now we know they're liars  
 Of the worst type also.  
 You may guard against a robber  
 And you may lock up a thief—  
 But of all kinds of villains  
 A liar is the chief.

#### Going Back to Cannibalism.

If there are any types in human history that I detest more than Moses, Joshua and David, they are Charles Darwin, Ernest Haeckel and Nietzsche's German idea of the Superman. Since I discarded Christianity, various types of faddists have been bidding for my support; such as Protectionists in trade, Spiritualists, Anarchists, Socialists, Suffragettes, Atheists, Monists, Evolutionists, Christian Scientists, etc., etc.

To all such I have only one answer, viz: that I did not drop one superstition to bind myself by another one. My idea of the Superman is the man or woman who tries to lift up the weak, the fallen or the unfortunate and not the one who crushes the other in life or business.

The first article in my creed is liberty for myself and others

to work out our own salvation and the salvation of others along these lines.

The Evolution theory is false in fact and mischeivous in practice and we see its evil effects now in the infernal War in Europe. The elephant does not grow to his enormous size and strength by destroying weaker elephants. He feeds on grass. The largest weeds are plucked out of the garden while the smaller ones are left. Man and nations who prey on the weaker go down in the end. The Roman Empire went down when the people at the centre got into the habit of expecting bread and amusements at the expense of toiling masses in other places. The Roman Empire continued to grow while they were making roads and developing the countries they conquered.

The strong lion does not live by preying on other weak lions or even the weak of other animals. It fights and conquers and eats other strong animals.

Man is the only animal that oftenest preys on his own kind. That type of man however is not the ideal man. The small Japanese are just as useful in the World as the big Germans. The big man is very often the laziest man in the town or village.

Nature has provided the small man with means by which he is the equal of the big man. The small Japanese gunner can get around much quicker than the big German and his smaller size enables him to dodge his head into a safe corner more easily than the big German. Now do you see it, you worshippers of monkeys and other low animals.

### GERMAN SPIES

I have been studying the Germans for a number of years, and some of them have also been studying me. The tug of war started with the Kaiser's telegraph to Kruger, continued through the Boer war, the Kaiser's famous interview and the turmoil in Germany over the fact that the Emperor called himself our friend. It is evident he was playing a double game. He was concealing his withered hand, but they were more blunt and transparent. German spying like many of their other doings, is exceedingly stupid. I have been amusing

myself for the last three months watching them. I have at last however cut off their acquaintance entirely, and if they keep away from me I shall certainly allow others to watch them. Their actions are now known to the whole world.

One day I was watching the bulletin at the "Star" on St. James Street. I noticed a well built and well dressed German in the crowd. He had an uneasy look about him. I had one of Franco-British buttons on my coat breast at which he took a hasty glance. He asked for the G.T.R. office. I told him I did not know of any nearer than McGill Street. He said he knew there was one round about as he was in it before, but could not find it now. He had evidently been here some time ago. Next evening I noticed him on Windsor and Peel Street looking at all the buildings for patriotic emblems. Next day he got on the car with me at the corner of Peel and St. Catherine Streets and at the Post Office asked for the Dominion Express Office. He had a diamond looking scarf pin in his tie. I have not seen him since.

One Sunday afternoon I was sitting on Dominion Square reading a book about Germany, when a small sized man with a naval cap looked over my shoulder to watch what I was reading. He started conversation, but I forget now what he said. He walked away with another person who entered the Windsor Hotel. He watched the two doors for some time but the other man did not appear. Then he went to the North side of the Square and examined all houses carefully as if looking for a good place for to place a bomb. He then marched through the Square and when the Salvation Army came along he got very much interested and stood on the street between an auto car and the Army, but at a distance from them. He then followed the Army down St. Catherine Street to the Barracks and stood on the street opposite watching them till they entered the Hall. Then he went to Phillips Square and studied the monument at close range from four sides. I then lost sight of him quite suddenly.

I was sitting on Dominion Square one evening when a strange man and woman said to me: "Good night, Sir." This looked suspicious to me, so I got as far as the corner and observed them both from behind and sideways, and made sure I never saw them before to my knowledge, so I came back to

the Square. The man was carrying a small paper parcel, evidently some literature he was circulating among pro-Germans. They came back shortly, and the man went to look at the Wig-Maker shop opposite, and the woman came and sat on the same seat with me and tried to start a conversation to get my opinion about the War. When she failed to draw me out she joined her companion at a distance. The next evening the same two came along and said good-night, as the night before, but I did not respond, and followed them at a distance and they met a third party in the shadow of MacDonald Monument. I told the police about it. I have not seen them since.

One Sunday when the report of British Ships being sunk came along I noticed a German Spy with his back to the wall watch the effect on the crowd—with a broad smile on his face. I started to observe him from a distance, and he evidently noticed me as he moved several times to near where I stood.

I know the German accent well, and can tell a German face in most cases when I see it. Another night I noticed a German Spy at the corner where I live. When I came out for a walk I noticed a stranger at the corner as I passed—I went down the street a piece and went into a doorway. He passed to the other side and went down the street opposite. He had evidently lost track of me, though I did not lose track of him, so I stood at the corner and allowed him to pass me and I followed. He went up a side street till I passed, but I dodged him again and got into a doorway before he came back. Finally he noticed that I had spotted him—and he made tracks East.

The most extraordinary characteristic of all people of German origin and even those who are only half German that I know is that scarcely any of them seem to be the least repentant about the atrocities of the Germans since the War started. They are ready to defend Germany through thick and thin. I would expect that even Germans in a free country would be manly enough to denounce the wrong even when done by their own countrymen—especially when they are receiving the hospitality of a country with which they are at War. I am almost certain that they will bring trouble on themselves before the War is over. A large amount of pro-German literature is being mailed by letter post from Holland



and Washington to people in the United States and Canada. I have received some of it myself and have seen some of it that was received by others.

These notes are in addition to my observations about local Germans in my Pamphlet on the War already published, and will be printed either in the second edition of this Pamphlet, or in Part II, which I intend to publish soon. In the meantime I have cut off all relations with all Germans that I know, and with whom I have done business in the past. Unless any of them will call to see me uninvited I shall certainly not call upon any of them for business or any other purpose, until this War is over, and whether we shall ever renew our acquaintance again is rather doubtful. I have already found out their minds sufficiently to come to definite conclusions about their character—which in many cases appear to me like the frozen snake in the fable, that the kind-hearted farmer took home to warm and as soon as it got warm it repaid his hospitality by hissing at the family.

### **Books on the War, the Germans and the Allied Nations.**

New York Life, published weekly 10 cents. The weekly editorials of Life since the War commenced were the best of all that I have read on the subject. I would like to see the whole series published in one book. Bernhardt's "Germany and the Next War" with brutal bluntness gives away the whole fiendish policy of the German War Party; price 50 cents in paper "The Human Slaughterhouse" written by a German humanitarian before the War, described with prophetic vision the horrors of this War; price 50 cents. "The Round Table" (Quarterly), for September gives a comprehensive and able resume of the causes of the War; 90 cents. "A Scrap of Paper" by Dr. Dillon, a writer of European reputation on European politics exposes the knavery of German diplomacy with a master's hand; price 35 cents. "What I saw in Russia" by Hon. M. Baring, is a masterly description of Slav character. It is much more lovely than German character; price 35 cents.



## **The Villain, the Bully and the Black Sheep with the Yellow Streak.**

In the first part of this series I quoted extensively from that eminent writer on "National Characteristics," the late Price Collier on "Modern Germany." I have however been studying racial characteristics, myself, for many years, and as some of my friends said that I quoted too much from others in the first part, I don't think they will have the same complaint in this one, so I am going to give them the results of my own investigations into the character of ancient and modern Germans at home and abroad—including our ancient hereditary enemies, the Angles, Saxons and Jutes—whom after a struggle of nearly 1400 years we have finally managed to polish and turn out into good friends, neighbors and co-workers, including our friend "Tommy Atkins." The effort was worth all the trouble, for the average Englishman of to-day is a pretty good sort of fellow, he is a great improvement on the original Saxon. He is now credited with being the most forgiving type we have in the British Isles. I am told, and I have reason to believe it to be true, that he can shake hands after a fight, even if he is beaten, with more grace than either an Irishman, a Scotchman or a Welshman. We do occasionally meet with some of them who talk as if England was the whole show, and Ireland, Scotland and Wales were only a Celtic fringe at the back of the map. They don't repeat this kind of talk very often to me, because I realize that in verbal combats, as well as physical, you have to beat the German even when he is a civilized Englishman, in order to gain his respect. So we get along nicely. They would be quite willing to adopt the Highlanders and call them English, but the Highlander refuses with thanks to become an Englishman; he is quite willing, however, to be a partner in a great firm of John Bull, Sandy and Pat—to which we have lately added also John Bonhomme. I have studied the Celt, the Norseman, the Slav, the Indian and the Semite, for many years. No subject is more interesting to me than the study of races. All of them have good and bad qualities. The best races of the human family at the present time are the cross breeds of Celts and Teutons, particularly the Celts and the Norsemen. The pure Celt and the Semite are far

too mystic and live too much in the past and too little in the present and are inclined to extreme stages of superstition and quarrel too much about trifles, which was one reason that the Germans often squeezed them out of their possessions. The German on the other hand has a callous, cruel, tyrannical streak in his constitution. He is not so chivalrous on the average as the Celt, the Slav, or the Norsemen. The Red Indian reduced his own race by fraternal, cruel strifes and so did the German in various stages in his history.

The Slav is more humane and lovely in his relations to his fellows and he is accordingly increasing at a great rate. He is in no sense a menace to other races as the German and the Semite. (The Semite is quite harmless if he would scatter throughout the country). He is not easily provoked and when he is provoked he is easily pacified if you appeal to his heart. He is a worker and his wants are few. The German has a destructive streak in his character, in all the wars of his history, he has left a trail of destruction behind him. The destruction of Rome by Alaric's German hordes is a notorious fact in history.

In the British Isles he has been an aggressor and tyrant for many years. The natives learnt his language, but he never learnt theirs. In Scotland he has continued to despise the natives to the North and West of him, even down to her own time. His hatred of the natives of Wales and Ireland is proverbial. In Canada his antagonism to the French element in Ontario and Manitoba is a menace to the peace and happiness of the country. When he came to the North American Continent his feuds with the French in Canada and the native Indians have been boorish, brutal and cruel. He kidnapped Negroes in Africa and made them work for him for nothing. After he involved his adopted country of Britain in war with France and got French rule abolished in North America, then he agitated for separation from his adopted country of Britain and started to found another country for himself. In this venture he was fairly successful. He managed to have Germanized the country by the compulsory adoption of English as the only official language. In the British Empire, however, he has failed in his effort to make all the people a Saxon brand of Germans, and he is not liable to succeed in doing so in the

future. There are too many people in the British Empire who believe that instead of having one religion and one language the more languages a man or an Empire has, the more the man is a man and the stronger the Empire. He is now swamped in the British Empire and in the American Republic by other races and he is a great improvement in consequence on the original stock in the great principles of liberty. The great Republic to the South of us is now developing nicely along humanitarian lines by the assimilation of blood and ideas from other races. The pure German, like the pure Celtic, is an absolute failure by himself. When the German and the Celt and the Norseman amalgamate as they have done in France and the British Isles and the great Republic to the South of us, they turn out a highly civilized people, but pure unadulterated German kulture is pure brutality, and the less we have of it the better.

### OUR OWN SMALL POTATOES

Blood is thicker than water, and possibly being of Norman-Celtic blood, accounts for my warm sympathy for things Celtic and Slav in Scotland, Wales, Ireland, Russia, Canada and France, but I must confess that we have also very small potatoes of the Bourassa, Keir Hardie, Bernard Shaw and Sinn Fein type. These small minded people should all be bagged up together and dealt with by the Celtic people themselves and not leave it to others to discipline them. These kind of people have always been like barnacles on a great ship.

To me it is a cause of great rejoicing that the Highlanders with their Kilts and Bagpipes that I love so dearly, though small in numbers, have still in many instances a place of honor in holding up the honor of our Empire. The military classes have always been friendly to the Highlands and when the day of repeopling the Highlands with men instead of deer will come—as it will surely come some day—we can point with pride to our record in the past. The same Fraser Highlanders who fought against Wolfe at Cullodan won the Plains of Abraham for him afterwards. There was a story told at that time that Cumberland whose memory no Highlander loves, no matter whether his ancestors were Jacobites or anti-Jacobites



ordered young Wolfe—who was then a young officer—to finish a wounded Highlander, and Wolfe replied that he came to fight and not to kill the wounded. This story has long been current in the Highlands and the very same Highlanders who fought against Wolfe at first, would go through fire and water for him afterwards. Poor Flora Macdonald said when she was done out of house and home after the War of Independence in the States: “We fought for the Stuarts in the Highlands and for the House of Hanover in America, and we lost in both cases—it was hard luck, but we did our duty, as we understood it. They never were traitors to their country, they only differed from the other party in politics. The Island of Lewis was anti-Jacobite, but when Prince Charles came there as a wanderer—and they could easily have captured him and got the reward offered for his head, no Lewis man would sell him. They wanted no blood money, poor as they were. The larger the Empire the more the liberty and the Celts everywhere in Scotland, Ireland, Wales or Canada, should do their share in the common cause, and not be shirkers or poltroons. Let them claim all their inheritance, that is my watchword for the Celts wherever they are. No language sounded sweeter at Paardeburg in South Africa than the French spoken by the French Canadians in the ranks of the Canadian Contingent. I will always stand up for the Highlands, Celts, Irish and French every time, but I expect them to keep up their own reputation and not be led away by small-minded knaves, whose vision never gets past their own village. As for me, “Little Norman” as they called me in Lewis will do his duty while the others are holding the reputation of their ancestors with the bayonet fighting the Germans. It takes a good many kinds of people to make a world. It has been said that the pen is sometimes mightier than the sword, so whatever I can do in that line I am going to do till this War is over and the Germans are conquered once more.

### **The Soul of the Southern Slav.**

In some people's minds there is still some kind of a terror of the Russian. Now it is well for such people to remember that as far as we know, Russia has no designs on us. They

have lots of room and undeveloped resources in their own country and I for one do not wish to blame them for wishing to have some seaports in warm water, where their ships can come to harbor all the year round. I do not believe that any one now justifies our part in the Crimean War—the object of which was, as far as we were concerned, to hold up the unspeakable Turk as a buffer between the sea and the Muscovite. The Slav of all sections of Europe is an absolutely different type from the German. We have referred to his character as exemplified by the great Tolstoi and other similar characters in the first part of this sketch. They no doubt have their own problems of government to solve, as we all know that idealists sometimes go to extremes and it is quite possible that the treatment of Siberian Exiles have been exaggerated and that many of those who were sent there were not exactly the kind of people that some people imagined them to be. However, be that as it may, we know that the Slav is not a Poltroon who will always lie down under the abuse of those above him, whether he is well fed or not, the same as the Germans will do, and have been doing. A remarkable sketch on the Southern Slavs of Servia in particular has appeared in the October number of *Fortnightly Review* written by Madam Elizabeth Christith. As she well says: “Races preserve their characteristics in defiance of the laws of environment and evolution. The Southern Slav’s predominant trait is brotherly love. This love extends to all mankind from the Slav’s point of view. It does not end at the national boundary line like Bernhardt’s national ideas. The Balkan peasant left to himself is inclined to treat the erring with pity and forbearance. The man who has in a passion committed homicide is subject all his life to such remorse that it is the principal pre-occupation of his friends to divert his mind from his misfortune. Pre-meditated crime is very rare. The Slav can be cruel, but it is only through weakness, passivity or in a moment of terrible mental excitement. Brutality and callousness are foreign to his nature. He is not (like the Prussian) unduly harsh to his subordinates, nor like the Prussian, unduly cringing to his superiors. The Vendetta has never taken root among the Southern Slav. Jew baiting is unknown among these people. Anyone afflicted with infirmity is sure of meeting with kindness



in a Balkan village. Not for King or Fatherland, nor for the Cross of Christ, but "For Givan! Rescue Givan" was the cry which rescued a captured gun and comrade from the Turks. Broad tolerance founded on indifference, or rank scepticism prevails. Their favorite proverb is: "A brother is a brother of whatever creed." Spirituality or religion with him is subservient to humanity. Wealth has but a minor attraction to the Southern Slav, while to the German it is everything. Avarice is not so prevalent a vice with them as with the Germans. The Slav races in the Balkans bordering on Austria want to unite together and to be free from German tyranny in Austria and who can blame them? Russia made war on Austria because they started to ride rough shod over the Southern Slav, as the British Empire made war on Germany because they showed their determination to ride over in an equal brutal manner our neighbours in France and Belgium. Germany proper and German Austria, had the same purpose to bully other people, Russia and ourselves have the same purpose, which is that we are not going to stand by with folded arms and let them do it. This is the time that the "bully" gets a dose of his own medicine.

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## THE GERMAN, BRITISH AND AMERICAN MIND

(New York Life, Oct. 8th, 1914)

The interesting thing ahead when the fighting is finished is the unscrambling of Europe. The German mind takes no account of it. It is all for making Europe a great German trust, capitalized high enough to give a huge profit on the war, full of subsidiaries, and with "common" and "preferred" and the other trimmings. The German idea is to do all that by main strength and then keep it done by main strength. The plan has all the charms that made the argument for our big trusts—economy and efficiency of administration, capacity to do large things on a small scale, and all that. All the small, independent concerns of Europe would

be incorporated into the big German trust, and made fabulously profitable to the owners by a perfected organization and the extirpation of competition. No more Belgium, no more Holland, no Switzerland, as little England as possible, a pared-down France and a grand, gigantic Germany.

But the English—British—idea seems to be quite different.

“We want this war to settle the map of Europe on national lines and according to the wishes of the people who dwell in the disputed areas.

“After all the blood that is being shed we want a natural and harmonious settlement which liberates races, restores the integrity of nations, subjugates no one and permits a genuine and lasting relief from the waste and tension of armaments under which we suffered so long.”

So Winston Churchill, first Lord of the Admiralty, and what he says is a proper sentiment for England who cannot hope to occupy this world by her unaided force, and has need of contented neighbors to work with. Part of the great problem will be to devise due possibilities of contentment for all the Germans except the military caste, and not even that can the Allies shirk. There will be sixty-odd million very valuable Germans left when the war is over, and that is far too many people to be left with punctured hopes or without a satisfying vision of the future. Somehow matters must be handled so that in twenty years Germans will say: “After all, it was a good war for us. It delivered us from militarism and Pan-Germanism and left us free to live and work and trade in a world no longer unfriendly.

This war is an enormous process of civilization, and it is as a process that we should look at it — a process that came inevitably out of the preparations made for it and the defects in the world-arrangement that preceded it. We ought to feel confident that out of all the killing and destruction that is going on now ideas and considerations and concessions will come to birth that will be worth the terrible cost and anguish of the accouchement. There is a German point of view that, with all its unconscionable terrors and brutalities and its dreadful entanglement with militarism and the gospel of force and Prussian Junkerism, is not all

nonsense. These Germans that are being killed by regiments ought to be carrying their civilization to parts of the world that need it. As far as it goes, it is a wonderful civilization, and the made-over world that is coming must provide markets for all that is good in it. For that matter, the world that was before the first of August was open enough, amply open, to the German civilization. It was only too closed to German sovereignty, which could not spread except by trespassing on premises already in hands competent to resist trespass. German civilization was welcome almost everywhere. German sovereignty was welcome almost nowhere outside of Germany. That it will be any more welcome after the war does not seem at all likely, but with the fear of German sovereignty dissipated, German civilization—meaning efficiency, patience and order—may be more welcome in the earth than ever.

Meanwhile it is all the preliminary details of the process that interest us; the details of the fighting. That goes on at this writing on the line of the Aisne with desperate fervency. The Allies refuse to be beaten; so do the Germans. The butcher's bill grows and grows; we know little about it, and cannot think much about it yet, because of the intensity of our concern about the issue. Clearly, the great plan to overwhelm France by a sudden onslaught is a dead failure. If the invaders are to possess France they will have to earn and pay for every yard of it. But there is no prospect that they will possess it. The Germans on the Aisne are fighting for dear life, and all the time the rapping on the back doors of Berlin grows louder, and winter is coming on. Terrible stories come and persist about German atrocities in Belgium, including outrage and mutilation of women. A letter published in the Sun, written to Harold M. Sewall, of Bath, Maine, is explicit and convincing as to this latter

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### PART III.

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